

Kerygma - Sermon
to convince

Evangel - Good News

1. Evangelical → accepting Christ
2. Doctrinal →
3. Exegetical → Expounds a passage of scripture
→

Humor Tears - Anger - Conviction	<u>Verbatim</u> <u>Reading</u> X	<u>Style</u> K.I.S.S. Gestures pertinent Loud enough not too loud Talk directly to people
Introduction 1. 2. 3.	- Pericope -	
Close 2	Hymn of Praise - God Christ Spirit	
240 240 240 720	Sermon Hymn -	
40 15 200 40 600	Communion Hymn	
	Closure Dedication	

Advent - Purple
Christmas - white
 ↓ Red
Epiphany - White
Lent - Purple
Easter - white
Pentecost - Red
Kingdomtide - Green

4 Sundays in Advent
Christmas Sunday
New Year's Sunday
M.L. King's Birthday
Lent Ash Wednesday
Holy Thursday
Good Friday
Palm Sunday
Easter Sunday
Mother's Day
Memorial Day → Gay
 Mem
 Day
Trinity -
Pentecost
Labor Day Sunday
Reformation Day
All Saints / all Souls
Thanksgiving

APOCALYPTIC LITERATURE

1. Everything written by the prophet had a hidden eschatological meaning.
2. Since the prophet often wrote cryptically, the meaning may have to be ascertained through a forced or abnormal construction of the Biblical text.
3. The prophet's meaning may be discerned through the study of textual or orthographic peculiarities in the text -- that is, the meaning may turn upon special readings of the text.
4. A textual variant may also assist interpretation.
5. The application of a verse may be determined by analagous circumstances or allegorical propriety.
6. For full understanding, more than one meaning may be attached to the prophet's words.
7. Sometimes the prophet so concealed his meaning that recourse must be had to synonyms for the words used.
8. Sometimes the hidden meaning may have to be discovered by a rearrangement of the letters the prophet actually used, or by substituting similar letters for one or more of those found in the text.
9. Sometimes the prophet's meaning may be arrived at through dividing a word into two or more parts and expounding the parts, while at other times the prophet may have concealed his meaning by abbreviation.
10. Other passages of scripture may illuminate the prophet's original meaning.

APOCALYPTIC LITERATURE

1. Everything written by the prophet had a hidden eschatological meaning.
2. Since the prophet often wrote cryptically, the meaning may have to be ascertained through a forced or abnormal connection of the Biblical text.
3. The prophet's meaning may be discerned through the study of textual or orthographic peculiarities in the text -- that is, the meaning may turn upon special readings of the text.
4. A textual variant may also assist interpretation.
5. The application of a verse may be determined by analogous circumstances or allegorical propriety.
6. For full understanding, more than one meaning may be attached to the prophet's words.
7. Sometimes the prophet so concealed his meaning that recourse must be had to synonyms for the words used.
8. Sometimes the hidden meaning may have to be discovered by a rearrangement of the letters the prophet actually used, or by substituting similar letters for one or more of those found in the text.
9. Sometimes the prophet's meaning may be arrived at through dividing a word into two or more parts and expanding the parts, while at other times the prophet may have concealed his meaning by abbreviation.
10. Other passages of scripture may illuminate the prophet's original meaning.

APOCALYPTIC LITERATURE

1. Everything written by the prophet had a hidden eschatological meaning.
2. Since the prophet often wrote cryptically, the meaning may have to be ascertained through a forced or abnormal construction of the Biblical text.
3. The prophet's meaning may be discerned through the study of textual or orthographic peculiarities in the text -- that is, the meaning may turn upon special readings of the text.
4. A textual variant may also assist interpretation.
5. The application of a verse may be determined by analagous circumstances or allegorical propriety.
6. For full understanding, more than one meaning may be attached to the prophet's words.
7. Sometimes the prophet so concealed his meaning that recourse must be had to synonyms for the words used.
8. Sometimes the hidden meaning may have to be discovered by a rearrangement of the letters the prophet actually used, or by substituting similar letters for one or more of those found in the text.
9. Sometimes the prophet's meaning may be arrived at through dividing a word into two or more parts and expounding the parts, while at other times the prophet may have concealed his meaning by abbreviation.
10. Other passages of scripture may illuminate the prophet's original meaning.

APOCALYPTIC LITERATURE

1. Everything written by the prophet had a hidden eschatological meaning.
2. Since the prophet often wrote cryptically, the meaning may have to be ascertained through a forced or abnormal construction of the biblical text.
3. The prophet's meaning may be discovered through the study of textual or orthographic peculiarities in the text -- that is, the meaning may turn upon special readings of the text.
4. A textual variant may also assist interpretation.
5. The application of a verse may be determined by analogous circumstances or allegorical propriety.
6. For full understanding, more than one meaning may be attached to the prophet's words.
7. Sometimes the prophet so concealed his meaning that recourse must be had to synonyms for the words used.
8. Sometimes the hidden meaning may have to be discovered by a rearrangement of the letters the prophet actually used, or by substituting similar letters for one or more of those found in the text.
9. Sometimes the prophet's meaning may be arrived at through dividing a word into two or more parts and expanding the parts, while at other times the prophet may have concealed his meaning by abbreviation.
10. Other passages of scripture may illustrate the prophet's original meaning.

APOCALYPTIC LITERATURE

1. Everything written by the prophet had a hidden eschatological meaning.
2. Since the prophet often wrote cryptically, the meaning may have to be ascertained through a forced or abnormal construction of the Biblical text.
3. The prophet's meaning may be discerned through the study of textual or orthographic peculiarities in the text -- that is, the meaning may turn upon special readings of the text.
4. A textual variant may also assist interpretation.
5. The application of a verse may be determined by analagous circumstances or allegorical propriety.
6. For full understanding, more than one meaning may be attached to the prophet's words.
7. Sometimes the prophet so concealed his meaning that recourse must be had to synonyms for the words used.
8. Sometimes the hidden meaning may have to be discovered by a rearrangement of the letters the prophet actually used, or by substituting similar letters for one or more of those found in the text.
9. Sometimes the prophet's meaning may be arrived at through dividing a word into two or more parts and expounding the parts, while at other times the prophet may have concealed his meaning by abbreviation.
10. Other passages of scripture may illuminate the prophet's original meaning.

ARABIC LITERATURE

1. Everything written by the prophet had a hidden eschatological meaning.
2. Since the prophet often wrote cryptically, the meaning may have to be ascertained through a forced or abnormal construction of the biblical text.
3. The prophet's meaning may be discovered through the study of textual or orthographic peculiarities in the text -- that is, the meaning may turn upon special readings of the text.
4. A textual variant may also assist interpretation.
5. The application of a verse may be determined by analysis of circumstances or allegorical property.
6. For full understanding, more than one meaning may be attached to the prophet's words.
7. Sometimes the prophet so concealed his meaning that recourse must be had to synonyms for the words used.
8. Sometimes the hidden meaning may have to be discovered by a rearrangement of the letters the prophet actually used, or by substituting similar letters for one or more of those found in the text.
9. Sometimes the prophet's meaning may be arrived at through dividing a word into two or more parts and expanding the parts, while at other times the prophet may have concealed his meaning by abbreviation.
10. Other passages of scripture may illuminate the prophet's original meaning.

APOCALYPTIC LITERATURE

1. Everything written by the prophet had a hidden eschatological meaning.
2. Since the prophet often wrote cryptically, the meaning may have to be ascertained through a forced or abnormal construction of the Biblical text.
3. The prophet's meaning may be discerned through the study of textual or orthographic peculiarities in the text -- that is, the meaning may turn upon special readings of the text.
4. A textual variant may also assist interpretation.
5. The application of a verse may be determined by analagous circumstances or allegorical propriety.
6. For full understanding, more than one meaning may be attached to the prophet's words.
7. Sometimes the prophet so concealed his meaning that recourse must be had to synonyms for the words used.
8. Sometimes the hidden meaning may have to be discovered by a rearrangement of the letters the prophet actually used, or by substituting similar letters for one or more of those found in the text.
9. Sometimes the prophet's meaning may be arrived at through dividing a word into two or more parts and expounding the parts, while at other times the prophet may have concealed his meaning by abbreviation.
10. Other passages of scripture may illuminate the prophet's original meaning.

Synoptic Gospels - Matthew, Mark, Luke.

Similarities -

Mark may be earliest - and writers of Matt. + Luke used it as core, plus using some other common source. (Quelle-source).

Q - partly written, partly oral tradition.

Seams - Redaction ^{isosp.} (Writers used seams for different purposes - spiritual insight, etc.)
(Used for a theological purpose)

Books - What is Redaction Criticism?

Literary Criticism of the New Testament

Origins of Sources

Tool = Form Criticism. Classifies literary units
Identifies life situation
from which it sprang (life situation)

Historicity? Are they historical or created by
early Church.

Non-canonical writings often show writers' egos
Gospel of Hebrews instead of
Gospel of Thomas Jesus as known.

"Canon" accepted as authoritative scripture
as close as possible to original Jesus.
Council of Calcydon. Canon set as closed
to consolidate & use common materials
avoiding heretical writings (Gnostics, etc.).

Gospels may have been written in order to say what Jesus was all about for the early church.

? order of synoptics

Matthew
+ Mark > Hebrew
arabics

Luke + John > Greek oriented

Early Christian community can be studied in non-canonical gospels, etc.

Commentary - Use critically - not as gospel.

Good News
Living Bible > not close to real language

KJV > Better to study from -
Revised

Agapao - Love without response needed
Surrendered for welfare of other

Phileo - Reciprocal "brotherly" love.

(He who loves me as God.)
~~He~~ I love you as a brother

Luke (written^{c.} A.D. 70)

Not historical accuracy, but a statement of faith
(i.e. Genesis).

July 16, 64 (A.D.) Burning of Rome.

Nero searched for scapegoats = Christians -
Secret cultic rites.

Roman religion - State - ceremonial religion

all others anti social, anti national, anti religious -

Rome - polyglot - different national prac.

Other religions could not "rock the boat" - Rome
was cosmopolitan.

Luke was answer to blame for burning of Rome.
Luke & Acts written together & prob. by same author.
Best Greek, best sentence first 4 verses.

Time of oppression of Christians.

Reason Why Written

Christians seen as subdivision of Judaism -
Strange cultic rites: Baptism, Cannibalistic "Lord's
Supper"

Apologia for Greek-speaking world.

written so Greeks could understand what Christianity was all about.

1. Q. Have C. been worshipping a convicted felon?
A. Romans had "washed hands" of him. Had not convicted him.
2. Q. Is C. an eccentric faith?
A. Fulfilled O.T. prophecy.
3. Q. Was Jesus political revolutionaries, and his followers?
A. No. Transformation of ideas & values.

Would anti-Christian. Wanted religious freedom (as held by Jews.)

Evangelical work expressing kerygma of Jesus.

Jesus was political figure, but downplayed in Luke. (Politics has to do w/ value system of total society.)

(Nancy: Kingdom of God is the end of the Empire.)
Means of changing values was not via political means; armies, insurrection, etc.

Judaism was "nationalistic" - Christianity was not geographically limited, was for the world (oekumene)

Luke's lcts written for publication.

Book: Jesus & the Uninherited
Howard Thurman

24 Chaps in Luke - 12 weeks - 2 chaps. ea. or 8 weeks
3 chaps. ea.

Are 4 Gospels conscious literary productions -
Greeks wrote first "histories" as opposed to "annals"
or "chronologies". Literary commentary on history -
surrounded by life framework - Interpretation +
selecting & arranging events.

Written 20 years after the death of Christ. More materials
available - enlarges upon mere bones of what
went on.

Matthew structured for memorization. Matt.
selected genealogy for memorization (in groups).
Parables uses X device in Matthew.

Mark written for Romans. Short, action-oriented
"forthwith" right away.

John written for Greeks. Answers Gnostics, etc.

Luke treats value system - overturning it -
outcasts become chosen ones. Society become
rejected ones.

Gay justification - People in real life situations -
painful, conflicted, but trying to live c God.
Theme: Outcasts raised up. Applicable to
our life situation.

Jesus not writing prophet - Oral teacher. Life
was the message. Need not be too careful
of the words - spirit + intent more important.

Gentleness of approach,

Luke one of finest histories of ancient world.

These matter for person. What, action, accounts
"faintly" right away

John matter for these. (Answer) America, etc.

John matter for these. (Answer) America, etc.
- encountering it -
sensitive become chosen ones. Society become
rejected ones.

They justify it - People in real life situation
suffer, confused, but trying to live & live.
These. But cost raised life. Oppression to
own life situation.

John and writing together - (see teacher) life
was the message. There was no too complex
of the words. Spirit + intellect more important.

Continued of approach.

John and John. Features of various times.

Regent Bible Concordance
Theological Dictionary of the Bible

Pentecostal experience - Paul, Luke, Acts.

Magnificat - 1st Chap. of Luke. Theme
Gospel is not just for Jews - for Gentiles
(all people) as well.

Procreation not most important - God can
produce children from stones = Luke 3: 8

Luke 4: 18-19 Mission of Jesus

Christian Ed.

John Westerhoff: Values for Tomorrow's Children
(Church teaches by what it is + does - not by what it does.)
Kieran ed prob = not tools but Church doesn't know what it is or its mission.

Providing experience - reconciliation, forgiveness, not just explanation of words.

ed. Westerhoff - a colloquy on Christian Education
(Handbook type)

~~Freire~~ Freire: Pedagogy of the Oppressed.

Methods of ed. main instrument of oppression.

Real education is praxis reflection + action
(faith + works)
transform reality.

2. "Banking Concept" - Teacher has knowledge & teacher deposits into children -

Problem solving, mutual response - people learn what they want to know.

Sperry + Smith: Anatomy of the New Testament

- 10 week membership course -

O.T.

Synoptics

Early Church.

Provide give-and-take, provide for discussion
of real questions.

Luke:

Open discussion: (hit same themes from time to time)

Closed group - (depth study, for small group)

3 rel. of church to culture:

1. of culture

2. Anti-culture

3. trans. culture

Christ in world

Christ against the world

Christ contending in the world.

Parables - Good Samaritan -
Prodigal

- A.V. Material from host Church or Council - films or
filmstrips, projectors, U.C., Meth.,

Report Book - Summary of the last session

10 week Membership Course -

O.T.

synopsis
Camp Church

Review give-and-take, practice for discussion
of real questions.

Index:

Open discussion: (this runs through from time to time)
Closed group - (light study, for small groups)

3. rd. of church to culture
1. of culture
2. Anti-culture
3. Group culture
{
 China in world
 China against the world
 China watching the world

Answers - those questions
Problems

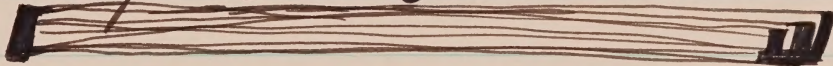
A.V. Material from last Church on Council - follow on
filmstrip, projection. W.C. Webb,

Weekend ed. experiences - Sat + Sun.

Encounter - films, discussions, activities,
alternative to course.

Children's Day: Festival - games, crafts, storytelling

Meth. 3rd grade - materials



Next Christian Ed. ? Phila. - Jan.

Weekend as experience - for fun.
Encounter - film, discussion, activities,
entertainment to course.

Checklist for festival - forms, crafts, storytelling

Checklist for festival - forms, crafts, storytelling
1991

Top Christmas 1991 - for



Copy of letter sent out about Samaritan Sunday

SAMARITAN THEOLOGICAL INSTITUTE

Post Office Box 5570, Los Angeles, CA 90055
(213) 680-2111

March 9, 1977

To all pastors and worship co-ordinators

Dear Friend,

Greetings from the students, faculty, and Board of Trustees of Samaritan Theological Institute!

As you know, every year the Board of Elders designates a certain Sunday as "Samaritan Sunday", and this year it is May 1. For this occasion we have prepared a packet for each local church which you will be receiving soon. Samaritan Theological Institute is presently not included in the Fellowship budget and thus is not supported by your monthly tithes to the Fellowship. We have been self-supporting relying on the tuition and fees of our students and donations of individuals and churches. For this reason, the Elders set aside one Sunday a year in which each local MCC takes up an offering for our Fellowship school. We depend upon Samaritan Sunday to meet our financial needs and we would appreciate your generous support.

While our institute has managed to function as financially self-sufficient, we have been severely limited by our lack of funds. The needs of our Fellowship are great, and the demands upon our institute are increasing.

1) We added another correspondence course "Intro. to the Bible" to the three we already offer: "The Old Testament Prophets", "The Life & Teachings of Jesus", and "God". The Elders have asked us to get out as soon as possible more correspondence courses, particularly in the area of practics. We are hampered by lack of funds for the faculty to write the courses and for the printing of them.

2) We have just finished our new library-study room. We need funds to purchase new books to keep up in recent developments in sexuality, counseling, Biblical studies, theology, etc. We also need funds to catalog our books. Only about half of our library is cataloged now.

3) We are adding new resident students every quarter, and the number of non-resident correspondence students has grown by leaps and bounds. With an increasing student body, however, we also receive many more requests for financial assistance to take advantage of our courses and seminars. We just do not have enough scholarships for every needy student.

4) We are really proud of the depth and expertise of our present faculty members. Our courses are of increasingly high quality. All of our faculty, however, volunteer their time. The only staff persons of the institute who are given even token remuneration are the Dean and President. We must be able to pay our faculty in order to qualify for accreditation by the national associations for theological education.

5) We are interested in providing ministerial preparation in every way that we can. In January we held our first weekend seminar here in Los Angeles: "Operation Resurrection - A Model for Local Church Renewal" led by the Rev. Elder Nancy Wilson. It was a great success with 35 people attending from 8 churches. This August at General Conference we will be offering two seminars for credit: a repeat of "Operation Resurrection" and "Leading More Effective Worship". We want to be able to provide such seminars as this at the local and District levels throughout the Fellowship, but again our funds are limited.

6) The Board of Elders have accredited Samaritan as the official ministerial-training school of the UFMCC. We are also seeking state accreditation now so that we can grant degrees. We presently can meet the qualifications but we do not have the \$500 application fee.

In addition to all of the above, you the local pastors have suggested many projects in which Samaritan should be involved. We get ideas every week from Elders, laypeople, students, ect. We appreciate your concern and suggestions, but our hands are tied. We cannot implement any new programs which cost money until we receive the money.

This is why we now turn to you. We are asking you to really push Samaritan Sunday this year. Our present and future clergy need to be properly prepared for the unique ministry of MCC. This is why we have our own educational institution. Together we can build a school that can meet the demands of this Fellowship.

In addition to the special offering on May 1, we are proposing that each local MCC set up a "Support Group" for Samaritan. These groups would consist of interested, committed people on the local level who want to aid in the development of future ministers for our Fellowship. Each local group would be free to determine format, name, and fund-raising goals. We need local groups all over the Fellowship who would support Samaritan on an ongoing basis, for we have ongoing financial needs.

Some suggested projects for local "Samaritan Support Groups" include:

- 1) a pledge of \$250 for a one-year scholarship for a needy student
- 2) a pledge for purchase of a certain number of books for our library
- 3) a pledge to pay the cost of state accreditation for STI
- 4) funds to bring a STI faculty member to their church/District to conduct a seminar
- 5) Donations for the cost of printing and publications
- 6) Financing the development of more correspondence courses
- 7) Endowing faculty positions so that STI can have some full-time committed faculty

These are only a few suggestions. With the creative imagination of our Fellowship, the possibilities are great. Please write us and let us know about interested people in your congregation. If you have any questions or if we can be of any assistance to you, do not hesitate to contact us.

In Christ's Service,

Ms. Karen J. Wheeler, President
On behalf of the Board of Trustees
Samaritan Theological Institute



SAMARITAN THEOLOGICAL INSTITUTE

Post Office Box 5570, Los Angeles, CA 90055
(213) 680-2111

March 21, 1977

Ms. Marge Ragona
44 Gartland Street
Boston, Mass. 02130

Dear Marge,

How are things going in Boston? Please say hello to Ed and Margaret and others for us. I heard that you are working with a Evangelical Gays group in Boston; please give my regards to Dick Wattson and Russell Nile, because I assume that they are involved.

Rev. Bob Arthur has told me that on his recent visit to the Northeast District you indicated to him that you were interested in writing some correspondence courses for Samaritan. We are always open to this because there ~~is~~ such a need in our Fellowship for good quality correspondence courses.

Please write and indicate your qualifications (credentials, education, experience, etc.) and what subjects you are interested in working on. You can see from the STI handbook (enclosed) our curriculum. Eventually we hope to offer every course in the curriculum by correspondence, although it may be impossible to put some of the practical skills courses in written form.

Hope to hear from you soon, Marge. Have a joyous Easter season!

Yours in faith,

Jeff Pulling

The Rev. Jeffrey Pulling, Dean

Such a person would be or become familiar to corresp. course offerings available from Samaritan, courses available by mail from nationwide schools (like Moody), courses available in the localities served by the district MCC's — and the course work needs & interests of the students. It would also be that person's task to keep in touch with his/her counterparts in other districts & exchange suggested reading lists, course offerings, etc. If such persons were interested & able, they might also want to write courses (or mini-^(1 credit) courses) for Samaritan on particular topics.

Such a person would receive some income, based on a fee which exhorters would pay upon entry into the program of ~~\$150~~^{\$200}, with \$50⁰⁰ payable quarterly. In exchange for this \$200⁰⁰, the exhorter would, in effect, be receiving course credit through Samaritan for conferences, supervision, support & guidance, exhorter seminars, and whatever other materials (including reading & correction of papers) the minister could make available to the students.

It is unlikely that there would be

more than 10-12 students in the courses throughout the district, so that the minister involved would ^{not} be making a great deal of money. This would be about $\frac{1}{3}$ of an income. Students would also be expected to pay for the courses they take, but generally these courses fall in the range of \$20-\$40, and would not represent a financial hardship for the student. The total cash outlay for 1 year of the program, predicated upon 4 courses at Samaritan plus the \$200⁰⁰ fee to the district office would be \$360⁰⁰ - a bargain, considering that in N.Y. 1 course at a private college costs that. This would be payable at the students' own rate of completing courses.

P.S. I would like to see a combination packet put together, with the outline and course material on Introduction to the Bible, put together with some tapes, and a picture packet, with possibly a film strip (at some future date), and sent as a package for churches to use for both Exhorter training and for their own C.Ed. program -- with the exhorters having to take the Samaritan exam for credit. Would you be interested in working on something like that -- say at General Conference?

Same sort of thing might go for an Early church history course. It would add a more interesting "gimmick" and make the course more saleable to the local churches, and might make all of the correspondence courses through Samaritan more popular. Moody does something like this and they have hundreds of takers.

I also think \$40.00 is too expensive for the correspondence courses, considering that the residence courses are \$10 a credit. It's unfair to the students who are out in the field, not getting the benefit of an instructor, to pay twice for the course what others are paying -- especially since similar courses are offered through Moody for about \$6.00 a course. Think about it. I felt and do feel that \$20.00 or \$25.00 is sufficient to pay for a correspondence course, and I think you'd have more takers. I'm getting Greek at Harvard extension for \$40. a semester. What's the relative value of the courses you are offering? I admit I'll have to take yours to find out, but it's worth it to know.

During the second year, the exhorter would be expected to be enrolled in seminary and/or take a minimum of 4 correspondence courses ~~or classroom~~ from Samaritan or another accredited Bible school, college, ^{university} seminary, etc. which offers such courses. Courses ^{credits} would be applicable to forwarded to Samaritan and the church pastor/clerk who is maintaining the Exhorter's records.

An example of an Exhorter's record for the second year might be this
Greek 1-2 Harvard University Extension
Life of Christ Samaritan College (Corresp)
Introduction to Theology: Moody Bible Institute (Corresp)

This exhorter would have also attended 2-3 district conferences where workshops had been held, & possibly 1-2 Christian Education/Faith Fellowship & Order conferences - again, where workshops had been held. The exhorter would also have attended 1-2 Exhorter Retreats (Seminars held) where intensive study (with a pastor presiding - whose expenses were ~~paid~~ ^{met} by fees paid by the exhorters) would be held in some topic requested by the Exhorters (Administration, Homiletics, Outreach, Counseling, etc).

Depending upon the quality of work over-
all (gauged by narrative reports from
the supervising pastor), grades received
from the various schools, and the
quality of papers & examinations written,
the exhorter would pass/fail the second
year. This exhorter would also have a
required corpus of literature to read at
the second year level & would be
expected to attend reading seminars
with other exhorters & or deacons from
the home church for discussion of
these topics. If available, a licensed
minister or senior exhorter (ready for
licensing) would supervise these
seminars, if not it would be the
responsibility of the pastor. At the
end of yr. 2, suitable candidates would be ^{licensed}.

The third year ^{Exhorters} would again have
an opportunity to transfer to another
church in another city if not licensed.
If there was an amicable working
relationship there would be no need to
move - if, however, it was the opinion
of the ~~home~~ supervising pastor & the
exhorter that further exposure to another
pastor's specialty & training would be
valuable, that exhorter could be called
to another church.

As the third year Exhorter would be expected to function as an instructor for the first year Exhorter's Bible Study, sections of the Church History courses, doctrines course, Ethics course, etc. Thus relieving the pastor of some of this program. If the Exhorter is a woman, she would have major responsibility in the women exhorters of the church & the women deacons, for outreach, raps, ^{hotlines}, etc. in the women's community. Males would be expected to concern themselves with outreach programs in the bars, working in runaway gay youth, aging gays in concert with the deacons (assisting & being trained by the deacons) and in the hotline & crisis counseling, etc.

The third year Exhorter would again be expected to take at least 4 courses - from local universities, colleges, seminaries, ^{Seminarian} Bible schools, this year concentrating as much as possible on pastoral counseling and theology. She would be expected to attend District & Christian Ed conferences and participate in (and/or plan) workshops. Seminar Credit would be granted for these conferences - ~~4~~ 3 Christian Ed conferences would qualify as 2 classroom credit hours in Bible, Ethics, or whatever topics

were covered. 2 district conferences
would likewise count as 1 credit
hour in administration or whatever
topics the conferences were centered
on. Examples drawn from recent
N.E. District, ^{+ F.F.O.} C.E. Conferences would give
exhorters from this district 1 credit hour
in Bible ^(C.E. Conference - see day) (C.E. Conference - Luke), 1 credit hour
in Christian Ethics ^(C.E. Conference - Dist. Conf.) (C.E. Conference - Dist. Conf.)
1 credit hour ⁱⁿ Administration ^(C.E. Conference - Budget + Giving) (C.E. Conference - Structures)
(1 credit for every 2 conferences).

Such credit would be ascertained
by a district liaison in Samaritan Bible
School. This liaison person would
preferably be a person with a background
in C.E., training in Education, or a
special interest in same. Preferably this
person would not be a pastor of a local
church, but a licensed minister whose
main function in the district would be
the supervising ^(+ advocacy) of exhorters. It would
be the task of this minister to act as ^{exhorter}
registrar for the district, evaluator of school
records, supervisor of courses taken at
Samaritan, etc., convener of Exhorters'
Seminars, & resource person (and/or locator
of resource persons) for courses for
exhorters.

PREREQUISITE REQUIREMENTS FOR THE EXHORTERSHIP IN THE
METROPOLITAN COMMUNITY CHURCH OF WASHINGTON, DC:

Preliminary Remarks from the Bylaws of the Universal Fellowship of
Metropolitan Community Churches, Article IV, C, 2.:

"Exhorters are qualified persons who feel called by the Lord to the
professional Christian Ministry and for a limited time may serve in
this position as a test of their calling under the direction of their
Pastor with the approval of the Board of Directors in their local
churches."

Recognizing the responsibilities placed upon the Board of Directors of this
local Church body the following prerequisite requirements have been determined
for the purpose of fulfilling the description of the position of Exhorter.
It is important to note that the Exhortership is NOT a permanent state of
the Ministry, but rather a "test" of the calling to the "professional" min-
istry in the Universal Fellowship. Our requirements must therefore reflect
in a most clear manner a program of preparation as well as service to the
Local Church.

Requirements:

1. The person must be a member of UFMCC at least six months;
2. The person must be a member of the local Church at least three months;
3. The person must submit a request in writing to the Pastor for consideration
as a Candidate in the Program;
4. Serve 3 months to 1 year as an Exhorter-Candidate;
5. During the Candidacy period the Candidate must:
 - a. attend all classes/ministerial meetings as directed by the Pastor;
 - b. attend all public worship services as a member of the Congregation
with NO active involvement with the Ministerial Staff during the
services nor the privilege to wear split clerical collar;
 - c. attend at least one secular activity per week as sponsored by the
Local Church, i.e., Rap Session, Bible Study etc.
 - d. attend all Board/Congregational Meetings.
6. The person must, under the supervision of the Pastor, assume personal
responsibility for developing a private and structured Prayerlife to
include, but not limited to, meditation and reading.
7. The person must be able to show proof of enrollment in professional
courses of study, leading to licensing in UFMCC within 3 years of
acceptance into the full Exhorter's Program.
8. When all the above requirements have been met and the desire to request
Exhorter status is determined by the individual and the Pastor, the
following documents must be received prior to Board approval:
 - a. Application by the Candidate;
 - b. Letter of Acknowledgement from Lifemate, if applicable;
 - c. 3 letters of reference from members of the Local Church, not
on the Board of Directors;
 - d. Resume of previous employment and educational background;
 - e. Proof of enrollment in a program of professional studies.

The duties of an Exhorter are as outlined in UFMCC Bylaws and the Bylaws of
the Local Church.

Approved August 1974

44 Gartland Street
Jamaica Plain, Mass. 02130

March 31, 1977

Dear Jeff:

Thanks for your letter, and I will indeed say hello to Russ and Dick; they are deeply involved in Evangelicals Concerned, and coming from a similar tradition (Southern Baptist) I understand where their heads are at, can relate, and maybe help them relate a little better to M.C.C. I am particularly fond of Dick Wattson, who is a kind and generous person, and was most kind to Jean and me when we arrived in Boston.

Yes, I am interested in writing courses for Samaritan. I am working on a paper now which would attempt to tie what exhorters (having been one for three years) do to what Samaritan does, so that credit can be extended for work done in a local church, attendance at seminars, meetings, conferences, etc., as well as course work through both the local church and Samaritan. I plan to send it West as soon as I complete it. One of the things it suggests is that some person in each district -- preferably someone with a background in education, teaching, or related field (licensed minister, not a pastor), who can act as a registrar for the district exhorters, steer them to needed courses, hold seminars and meetings with them at District Conferences, work up Christian Ed. conferences where exhorters will gain both participatory practice and some education, and act as "ombudsman" for exhorters, who seem to be getting the short end of nurturance and training. I think with the cooperation of this person (whoever) and Samaritan, along with the home pastor that more can be done in the way of education, training, and practice -- I think we have some damn good exhorters and I don't think ordinary seminary training is necessarily what all of our people need. But I think we have been shortchanging them on education. I'd like to see some improvements. In a few weeks I'd like to send for one of your courses (shortage of money right now) and take it -- then see about writing a couple for you.

Background: I am a graduate of Tulane University, New Orleans; took some R.E. courses at Southern Baptist Seminary; taught school for nearly 8 years; am a registered nurse; read and write Spanish; was a history /sociology major at Tulane; read 100 books a year -- mostly on theology, church history, and Bible these days; preach reasonably well; know more about Women's Studies than most people; am hoping to be licensed this summer; got through school with a 3.8 (five year program in five years -- going nights -- teaching all day) and understand adult education and extension education pretty well.

If any or all of the above helps to qualify me for writing a course; add to it that Jennie Bull of Washington and I are coming out with a guide to a women's studies course for churches this summer, to add to our growing list of little publications (last summer's being the "How to Desex Your Local Hymnal").

I would like to write a correspondence course for you in Church History, one in the Reformation, and one in Women's Studies for a start. Would also be willing to give a try to Old Testament History. I am probably more knowledgeable in the Old Testament than the New, but am taking Greek now and will be more knowledgeable about that fairly soon. Am also interested in working up a course in Christian Ethics, but would rather deal with the above three first.

Marge Ragona

*The Metropolitan Community Church
of Washington, D.C.*

DEACON'S TRAINING PROGRAM

EXPERIMENTAL STAGE

IMPLEMENTATION: AUGUST 24th, 1974

Rev. John M. Barbone, Pastor
Mr. Benjamin C. Abell, Deacon

The office of Deacon within a Fellowship such as ours, is a very difficult office to define. While maintaining many of the traditional considerations of major denominations this office will also take on new aspects which become relevant within the Universal Fellowship and also in the local Church.

A program for the training of Deacons has a twofold purpose:

- a. to clearly define the areas of responsibility for those who might aspire to the office and the methods and procedures to adequately address who can and should be appointed to the office.
- b. to prepare as adequately as possible the candidates who have accepted the call, so that they will be able to fulfill the responsibilities of the Deaconate in fulfillment of the will of God, their own personal growth and to the benefit of the congregation which they will serve.

The local Church accepts and adheres to the International Bylaws of UFMCC regarding the qualifications & requirements of Deacons [Article IV..C.. 1.]. For the purpose of its importance, rewritten below is subsection c. of that article, pertaining to duties:

Deacons shall minister to those in need; the sick, the friendless, and those persons who may be in distress, in accordance with the spiritual duties of the office. The duties may, if necessary, and circumstances dictate, include administering the rites and sacraments, under the authorization and direction of their Pastor.

A program therefore must reflect adequate preparation for the fulfillment of those duties and must be put forth in a realistic and relevant way to best serve the local congregation.

There are three stages to the Deaconate in MCC-Washington DC: the first of which deals with the observation of the individual and the consideration of that person as a possible candidate; this shall be denoted as the Inquiring Stage.

It is the responsibility of the Pastor during this period of time to observe the potentialities of the person and to consult with his/her Board of Deacons concerning their observations of the individual. If for some reason there is no Board of Deacons, the Pastor may then consult with the Ministerial Staff for the same reasons.

It is important to note that the office of Deacon is an appointed office. Potential Deacons are therefore sought out by the Pastor and the Board of Deacons and approached by them for consideration of the calling. Others, including aspirants, themselves, may approach the Pastor and/or the Board

of Deacons and request such consideration. Please note at this time, that a person should have been a member of the Church for at least three months before such consideration can be intelligently and fairly addressed.

After consultation with the Board of Deacons, the Pastor must let the aspirant know that he or she is being considered as a Deacon-Candidate and proceed to guide the individual in a prayer life aimed at determining the will of God regarding this calling. The indication must not at this point be given that the Deaconate is a forgone conclusion, but rather that this is a period of time for prayer, reflection and meditation on the possibility of such a call. The individual should be encouraged at this point to converse with the Pastor and Deacons of the Church regarding the Office and to spend much time in prayerful consideration of the Deaconate.

The aspirant should not be hurried in this decision; however once a favorable reply has been given and the person wishes to actively begin to pursue the training program and contingent upon the fact that the Pastor has not had any reason to question the initial consideration, the Pastor will proclaim publicly to the congregation that the individual has been accepted as a Deacon-Candidate. Simultaneously with this announcement the individual shall present to the Pastor a letter stating the reasons and methods which have brought him/her to the decision of responding favorably to this call and thereby deciding to enter into the training stage of the program. This letter is NOT to be construed as a scholarly work on the conceptions of the Deaconate, but rather a movement of the individuals heart in cooperation with the Grace of God to discover and investigate the possibility of a Call.

DEACON-CANDIDATE:

After sufficient reflection, prayer and observation and having presented the Pastor with a letter requesting consideration of Candidacy, the individual assumes the title of Deacon-Candidate. This does not entitle the candidate to wear the split or full roman collar, nor does it make the person a member of the Ministerial Staff of the Church. This is primarily a period of training in the realms of both professional and spiritual development. The status of Deacon-Candidate shall last from three months to one year. After the period of one year, reconsideration is possible only after a lapse of six months.

During this period of Deacon-Candidacy the Pastor shall see to the gathering of the following information and the implementation of the following program:

The following presents informational guidelines necessary to the Pastor and Board of Directors of the Church in order to make a just, intelligent and constructive decision as to the suitability of the Candidate for the Deaconate. THESE ARE NOT TO BE CONSTRUED AS QUALIFICATIONS OR REQUIREMENTS, but rather as informational background material which will provide the needed information:

- A. The Pastor shall confer with the Candidate concerning his/her methodology of prayer and conceptions of spiritual growth. These interviews shall take place monthly during the period of the candidacy. The candidate and the Pastor shall work together in the development of the responsibilities to prayerfully determine to call to the Deaconate and the service of the local Church. The Pastor will keep confidential records outlining general impressions of the Candidates spirituality and approach to the Call.

B. EDUCATIONAL INFORMATION:

Upon agreement to pursue the Training Program for a Deacon, the Candidate will submit as much of the following information as is possible:

1. Updated Professional Resume';
2. Awards, certificates, letters, pertaining to achievements which relate to the ministry of a Deacon;
3. High School Diploma
4. College Transcripts;
5. Awards, Certificates, letters, pertaining to educational proficiency;
6. Verifiable list of any additional courses, seminars, workshops, etc., in which the candidate participated and which relate to the ministry of a Deacon.

C. GENERAL BEARING

During the period of Candidacy, the Pastor, Board of Directors and Board of Deacons shall observe the Candidate's ability to function with and relate to the Congregation and members of the Administration. All individuals concerned must consider it a matter of conscience to get to know the candidate and acquire the knowledge necessary to make an intelligent decision based on all aspects of the Deaconate, referring back to Scripture [1 Tim 3:8-14] and viewing the Candidate as an instrument of God in the local Church. Some considerations follow.

1. Ability of the person to work with others;
2. General bearing and appearance;
3. Does the candidate elicit the desired response from the congregation?
4. What is the candidate's strong points and weak points in relating to the Congregation?
5. Does the candidate show sincerity and a desire to grow in the ministry?
ETC.

The mutual knowledge between the Candidate and the members of the Administration of the Local Church is an essential factor when the appointment goes before the Board of Directors, it is therefore necessary to emphasize to the BOD and the Candidate the importance of mutual communication.

D. ACTUAL TRAINING PROCEDURES AND PROGRAM:

1. Formal education in theology, psychology, & sociology shall always be encouraged;
2. A bibliography shall be provided; this shall relate to areas of:
a. scripture; b. theology; c. Psychology; d. sociology; e. various Christian traditions; f. spiritual life.
3. Appropriate courses, workshops etc., shall be encouraged pertaining to areas of decided interest of the Candidate, and approved by the Pastor, such as: prison ministry; hospital visitation; administrative detail; counseling, etc.
4. During the Deacon-Candidacy Program the following Sessions will take place on a weekly basis:

THE FOLLOWING ARE THE AIMS OF EACH SESSION. WE RECOGNIZE THE FACT THAT TIMELINESS AND RELEVANCY MUST BE APPLIED TO EACH OF THEM. DETAILS OF THE ACTUAL SESSIONS WILL FOLLOW:

Session 1:

To trace the development of the office of Deacon both scripturally and in its modern adaptation to UFMCC and particularly to the local Church.

Session 2:

To consider the private and public life of a Deacon, as a Christian, as an example and a witness.

Session 3:

To discuss and question the spiritual activities, social activities and the personal methodology of these areas in the life of the candidate, both publicly and privately through personal contact and witness.

Session 4:

To recognize the administrative responsibilities comprising the ministry in UFMCC and particularly the local Church in the areas of Evangelism, Visitation, motivation and involvement of others by example and encouragement.

Session 5:

To deal with prevalent problems, trouble areas and outreach programs which are want within the local Church. To address the needs of the local congregation and the community at large, thus broadening the scope of involvement of a person whose duty it will be to minister to all segments of that community.

Session 6:

To concretize all that has been discussed thus forming a broad view of the ministry of the Diaconate, its scope, its limitations, its foundations in the love of God through service to God's People.

5. At the conclusions of these sessions the Deacon-Candidate will attend a retreat, or at least a day of Recollection, before appearing before the Board of Directors for affirmation of his/her appointment as Deacon by the Pastor.
6. Deacon-Candidates may function in service to the congregation in the areas assigned to her/him by the Pastor and in agreement with the International and Local Bylaws. It shall be noted that performance of duties during this period of candidacy affords the Pastor the opportunity to assist the candidate in his/her personal and professional growth and the fulfillment of responsibilities to the local Church. This should therefore be considered on-the-job-training and should be assessed and documented within the personal file of the candidate.

PARTICULARS RELATING TO THE DEACONATE AND PREPARATION PROGRAM:

- A. A Candidate is NOT a member of the Ministerial Staff of the Church, but rather an aspirant to that Staff pending approval. Yet their names shall appear in the Service bulletins and publications of the Church for the purpose of familiarizing them with the congregation and members of the Administration. This should then encourage CONSTRUCTIVE commentary to the Pastor regarding the candidate.
- B. During the Deacon's Candidacy and after the appointment (of course) certain responsibilities will be specifically assigned to him/her. Attendance at at least one public weekly function, other than the regular Sunday Service and Staff Meeting will be mandatory.
- C. A spiritual life including at least meditation and spiritual reading will be required.
- D. It will be the responsibility of each Deacon to keep in contact with the Pastor or Senior Deacon (when applicable) concerning the life of the Church.
- E. Structure for a Board of Deacons will evolve when we have sufficient number to make such a Board functional and relevant to the Church.
- F. Deacons will wear blue clerical shirts with a split collar only within the confines of the local Church (as prescribed in the Bylaws).
- G. The Deacons will carry identification cards with them at all times and shall immediately report any and all difficulties experienced while in the process of ministering.

Specialized Ministries:

- A. Though particularly assigned to a specific area of ministering, a Deacon must be prepared to assist in the numerous capacities which might be demanded of them by the Pastor and the needs of the Church.
- B. A specialized ministry must be viewed in terms of the whole ministry of the Church and a Deacon who pursues such must see it in its proper perspective.
- C. Specialized Ministries fall under the jurisdiction of the Local Church Administration, programs therefore must be in accordance with the proper procedures of the Local Church.

Evaluation Procedures:

- A. The Pastor shall be responsible for keeping accurate records pertaining to the informational and training requirements of all Deacon-Candidates.
- B. Recommendation to the Board of Directors shall report on these records and any and all pertinent information which will enhance an intelligent, fair and Christian method of decision. The primary source and basis for this decision rests with the Pastor and must be given every due consideration.

SBS

75-76



DIRECTIONS FOR
CORRESPONDENCE

General School Interests
PRESIDENT

Academic Program, Instructional
Staff
DEAN OF THE SCHOOL

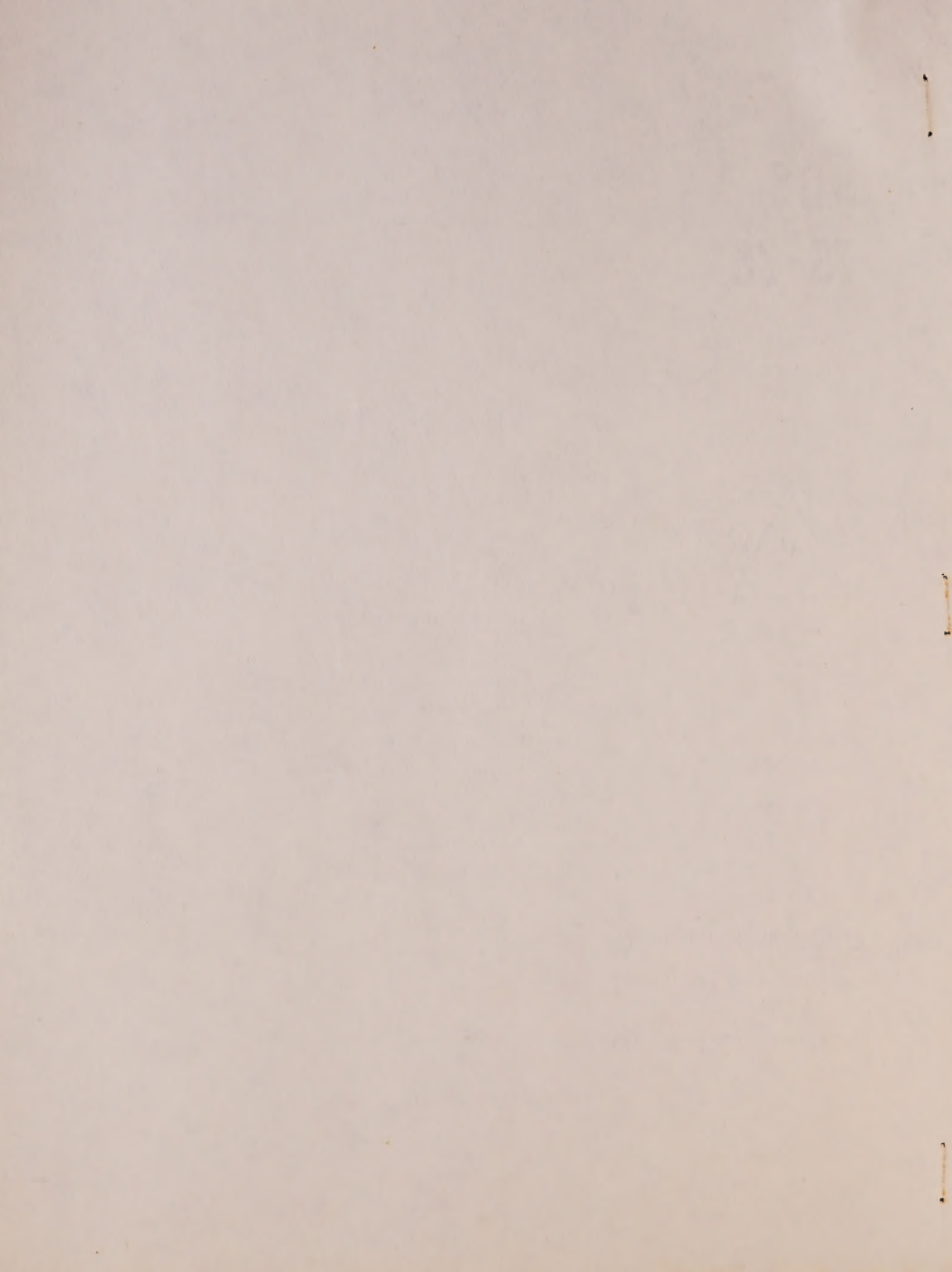
Admissions Information
REGISTRAR

Transcripts and Records
REGISTRAR

Business Matters, Accounts
DIRECTOR OF FINANCE

SAMARITAN BIBLE SCHOOL
1050 S. Hill St.
Los Angeles, CA 90015

Telephone 213/748-2111



CALENDAR 1975-76

FALL QUARTER

September	8	Registration
		Classes begin
	15	Last day to add classes
	22	Last day to drop classes
October	13	Mid-Quarter grades
November	17-21	Final examinations

WINTER QUARTER

December	1	Registration
		Classes begin
	8	Last day to add classes
	15	Last day to drop classes
	22	Christmas vacation begins
January	5	Classes resume
	12	Mid-Quarter grades
February	16	Washington's birthday
	23-27	Final examinations

SPRING QUARTER

March	8	Registration
		Classes begin
	15	Last day to add classes
	22	Last day to drop classes
April	12-18	Spring vacation
	19	Classes resume
	26	Mid-Quarter grades
May	24-28	Final examinations

FALL QUARTER

September	13	Registration
		Classes begin

SCHEDULE OF CLASSES

FALL 1975

DAY	TIME	COURSE	UNITS	INSTRUCTOR
Mon	7:30	Church Administration	2	Rev. James Sandmire
Wed	7:30	Romans	2	Rev. Donald Pederson
Thurs	7:30	Introduction to Judaism	2	Mr. Robert Schnitzer
Fri	7:30	Theology	2	Mr. Richard Mickley

WINTER 1975

Mon	7:30	Sermon Preparation II	2	Ms. Karen Wheeler
Wed	7:30	The Prophets	2	Rev. Donald Pederson
Thurs	7:30	An Introduction to New Testament Interpretation	2	Rev. Donald Pederson
Fri	7:30	Polity & Programs in The UFMCC	2	Rev. Richard Vincent

SPRING 1975

Mon	7:30	Modern Sects	2	Rev. James Sandmire
Wed	7:30	The Epistles	2	Rev. Donald Pederson
Fri	7:30	The Practice of Preaching	2	Ms. Karen Wheeler

GENERAL INFORMATION

HISTORY

The need for trained clergy for the churches of the Universal Fellowship of Metropolitan Community Churches was realized early. However, it was not until the second year of the founding of the Los Angeles Church that definite plans were made. On September 28, 1970 the first classes were begun in the "Parsonage" of the Los Angeles Church. Rev. Richard Pleon and Rev. John Hose taught the first classes.

WE BELIEVE . . .

. . . in one God, the eternal personalities of Father, Son, and Holy Spirit, being the omnipotent, omnipresent, creator of all life, the prime mover of the Universe.

. . . the Bible is the divinely inspired Word of God, interpreted by the Holy Spirit through reason, faith, and conscience, and is our guide in Faith and discipline.

. . . that Jesus the Christ is God's Divine Son, as well as the Son of Man, born of woman. That He is the manifestation of God's love and interest in all people.

. . . that the Holy Spirit is God in the world today and is available to all people who are willing to place their welfare in God's keeping.

. . . that we are saved from loneliness, despair, and degradation through God's gift of Grace, being justified to God through faith in Christ. And we encourage healing of the mind and body through prayer and supplication.

. . . in Baptism by the water and Holy Spirit and all who believe and confess should be baptized in the name of the Father, Son and Holy Spirit.

. . . in Holy Communion, which is the partaking of blessed bread and wine in accordance with Christ's words, "This is my body, this is my blood": all who repent, examining their own conscience, may freely participate, signifying their desire to be received in God's fellowship and saved by Christ's sacrifice.

EDUCATIONAL OBJECTIVES

Samaritan Bible School assumes that it is essential to offer educational opportunity within a context of free inquiry and academic integrity. Such opportunity includes the examining of the Christian heritage, the claims of Christ, the charismatic involvement of the church, our role in the liberation of all people, and the revelation of God. SBS is a community that encourages individual integrity and responsibility in accordance with Biblical Christianity with its social and ethical implications. The School therefore seeks---

SPIRITUALLY

To promote the values emerging from Biblical Christianity;

to encourage commitment to the Lord Jesus Christ and to the development of Christian character;

to serve the church by providing a trained membership with a missionary vision;

INTELLECTUALLY

To provide a climate conducive to learning;

to encourage the acquisition of those skills required for meaningful participation in society;

to develop competency in the communication of ideas, in the use of research skills, and in the making of sound judgments;

SOCIALLY

To encourage informed, effective, and responsible service in contemporary society.

STUDENT LIFE AND SERVICES

4

STUDENT GUIDANCE—Because the school believes that guidance and education go hand in hand, a program of student guidance is maintained to assist the student in all areas of development and adjustment to school life. The center of academic, vocational and personal guidance is with the Dean of the School.

Students are encouraged to discuss spiritual and emotional problems with the Dean of the School, Faculty Advisor, or any member of the faculty and administration.

LIBRARY—Library privileges are offered all registered students in the 4,000 volume theological library.

CHRISTIAN INVOLVEMENT—The emphasis on the spiritual makes Samaritan Bible School unique and distinctive. Students meet regularly in chapel services which afford many challenging opportunities for spiritual growth. Chapel's include music presentations, student leaders, laypersons and religious leaders.

SOCIAL ACTIVITIES

Broad participation is encouraged for the many student activities provided in and around Samaritan Bible School. Eligibility to participate in all co-curricular activities is determined by the student's scholastic record.

The individual student's participation in co-curricular activities and student offices is limited for both the protection of the student and to insure that many students have full opportunity for participation.

CLASS ORGANIZATION—The student body elects its' own officers, and functions under the Associated Student Body of Samaritan Bible School By-Laws.

STUDENT PUBLICATIONS

The AGAPE is a quarterly publication of school news and information of interest to the students. Students who are interested in journalism are afforded excellent opportunities for development by joining the staff.

STUDENT LIFE AND CONDUCT

COLLEGE OBJECTIVES AND THE ROLE OF THE INDIVIDUAL—As a private educational institution, Samaritan Bible School offers opportunity for men and women to prepare themselves to serve Christ and their brothers and sisters with competence in the field of their calling. The school proposes to implement these objectives by maintaining an atmosphere conducive to such preparation.

It is assumed also that charity toward one another is the only appropriate response for a Christian; that each individual will accept responsibility for every colleague in that they will attempt to make the school rapport one of understanding and grace in all interpersonal relationships. The role of the individual is beyond that of passive conformity; it is that of contributing positively to an atmosphere conducive to learning and the energizing presence of the Spirit of the Lord.

The school reserves the right to request withdrawal or refuse readmission to any student whose general conduct and influence are considered to be out of harmony with the school objectives which are essential to the academic, spiritual and social welfare of the school. No specific reason need be assigned should this right be exercised.

FINANCIAL INFORMATION

SCHOLARSHIPS

Deans Scholarship--Tendered to one qualifying student a year. Recommendation is based on scholarship, letters from Pastor or other leaders of the church as well as student need. Amount of scholarship is determined by the Dean.

EXPENSES

While gifts from friends and churches are a vital factor in meeting the costs of the operation of the school, it is the tuition and fees of the students that go for a major part of the costs.

Financial arrangements are carried on with the individual student regarding monthly or quarter payments and each student is personally responsible to keep the account current. Tuition is payable on, or before, the beginning of each quarter. Students are encouraged to plan their financial affairs on a school year basis.

The school reserves the right to change tuition and/or fees without advance notice should conditions warrant.

TYPICAL ANNUAL COST FOR AN SBS STUDENT

Tuition (6 units)	\$30.00 per quarter	\$90.00 per year*
Fees:	5.00 per quarter	15.00 per year
Registration fee	\$2.00	
Student Body fee	\$3.00	
Books	15.00 per quarter	<u>45.00 per year</u>
TOTAL		\$150.00 per year

PAYMENT PLANS

The school offers two plans from which a student may choose the one best suited to their individual financial ability. With the essential costs known in advance of registration, the student should plan well in advance the method to be followed. This will make it easier for both the student and the school.

*This total is for three quarters only and does not reflect the additional cost of the summer quarter.

BOOKS

All books and notes used in connection with the courses offered may be obtained in the school bookstore. Standard charges are made for these, in addition to the quarter's tuition. Books must be paid for at the time of purchase. The approximate average cost of books and essential supplies will be \$15.00 per quarter.

TRANSCRIPTS

One complete transcript is furnished without charge to graduates or former students. For each additional transcript there is a charge of \$1.00. The fee must accompany any request for such additional transcripts. Transcripts are not issued to any student who owes the school a balance on their account. Remittance of any balance should be made in the form of a certified check or money order.

Please allow one week for the issuance of a transcript. If immediate service is desired, an additional charge of \$3.00 is required.

When a transcript is received by the school from another school, that transcript becomes a part of the student's permanent file.

The school administration sincerely believes that by adopting one of these plans it is possible for a student with modest financial resources to pursue a school career even in time of rising costs.

PLAN 1-CASH IN ADVANCE

The quarter charges are paid in advance.

PLAN 2-MONTHLY PAYMENTS

The school also offers an optional 3-Pay Plan which should greatly help the student with modest financial resources.

The total cost for a quarter is divided by 3 (three months of school). A minimum of one-third of the total is due at the time of registration. The balance will be divided into two equal payments which will be due on the 5th of each succeeding month.

Failure to make payments on or by the 5th of each month will result in suspension of student privileges. There is a 1.5% monthly service fee on the unpaid balance.

ADMISSION

Admission to the school is on a selective basis. The school reviews the entire record of each applicant in determining their eligibility for admission. All applicants must give evidence of sound moral character, of willingness to live in harmony with the standards and ideals of the school, and of a sympathetic appreciation of the spiritual truths valued in the Universal Fellowship of Metropolitan Community Churches. Admission is granted without regard to race, color, sex, sexual orientation, or national origin to all applicants who meet the school admission requirements.

HIGH SCHOOL PREPARATION

The following courses are suggested in choosing a high school program for students planning to qualify for admission: English--4 units

Mathematics--2 units; Science--2 units; and Social Studies--3 units.

Students are encouraged to enrich their school programs by selecting additional courses in the above areas, in the fine arts and music, in some practical arts such as typing, and generally in the humanities or social sciences.

NEW STUDENTS

All applicants desiring to be admitted to SBS must meet the following requirements:

1. Graduation from an accredited high school with an academic record which gives reasonable evidence for success in college level work or possession of a General Educational Development (GED) diploma.
2. Recommendation on the applicant's educational and character background from their Pastor.
3. A transcript of high school credits, ON FILE IN THE REGISTRAR'S OFFICE.

AFTER JUNE 1, 1976

An additional requirement will be that of one year of college.

AFTER JUNE 1, 1977

An additional requirement will be that of two years of college. See section on General Education Requirements for a suggested course of study. (Page 8)

READMISSION

Should a student interrupt their educational program by not registering for two subsequent quarters, they must meet any new graduation requirements which may be in effect at the time of their readmission.

ACADEMIC INFORMATION

REGISTRATION

Registration dates are specified on the "Calendar" in the front of this catalog. A Student may register for a course or courses after the cut-off date given, but for no more than the number of credits equal to the number of full weeks remaining in the quarter (including the week of final examinations), and then only with the permission of the Dean and the instructors involved.

A student receives credit only for those courses for which they are formally registered. No registration is complete until tuition and fees have been paid or a satisfactory arrangement has been made with the Director of Finance.

A student will not receive credit for concurrent enrollment at any other institution without prior approval.

The school reserves the right to cancel any scheduled course whose enrollment is less than five.

STUDENT CLASSIFICATION

A regular student is one who has met the entrance requirements, and is making satisfactory progress toward graduation.

A provisional student is a new student who has been granted admission to the school but who has achieved below 2.00 in college preparatory work, or who has not taken sufficient college preparatory work in high school. In order to attain regular classification, the provisional student must attain a 2.00 grade point average in their first two quarters of full-time enrollment.

A probational student is one who has been admitted to the school but must raise their grade point average.

A special student is one who by

previous preparation is qualified to take certain courses but is not a candidate for graduation.

A full-time student is one who is carrying a minimum of 6 credits per quarter.

A part-time student is one who is carrying less than 6 credits per quarter.

An auditor is defined as one who attends class with no obligation to participate actively in the work. For such a student, no attendance record is kept, no examinations are given, no assignments are requested or marked, and no credit may be obtained for such attendance. Auditors pay the auditing fee.

CHANGE OF PROGRAM

Each student is responsible for the program they select when they register. Changes are not made thereafter without the filing of the necessary drop-add forms in the Registrar's Office.

A class may be dropped with a grade of W at any time prior to the last regularly scheduled class period, but any drop after the midpoint of the quarter requires the signature of the instructor.

WITHDRAWAL FROM SCHOOL

In the event a student wishes to withdraw officially from the school at any time during the school year they must submit a letter to the Dean stating their desire to do so.

CLASS ATTENDANCE

Regular and punctual class attendance is expected and is essential to optimum academic achievement. Students who miss more than one-third of the class meetings will not be given credit for the course.

If a student misses the first meeting of a course in which the student is registered, the school will cancel registration for that course. Special permission for re-registration must be received from the instructor.

GRADING SYSTEM	GRADE	SIGNIFICANCE	GRADE POINTS
	A	Exceptional	4
	B	Above Average	3
	C	Average	2
	D	Below Average	1
	F	Fail	0
	W	Withdrawal	Not Applicable
	Cr	Credit	Not Applicable
	NC	No Credit	Not Applicable
	Inc	Incomplete	Not Applicable

A grade point is a numerical value assigned to a letter grade. Each unit of a grade of A is assigned four grade points. Each unit of a grade of B is assigned three grade points, et cetera. Thus, a two unit course with a grade of B is assigned a total of six grade points.

A grade point average (g.p.a.) is determined by dividing the total number of grade points by the number of units (credits) earned for which grade points are assigned.

While courses may be transferred from other schools, grade point average is determined only on the basis of courses completed at SBS.

Incomplete work must be made up by not later than 10 calendar weeks following the Friday of the final examination week of the quarter in which the Incomplete was granted. If the assignments are not made up, a grade which the instructor has already assigned with the Incomplete automatically becomes effective and is placed on the permanent record of the student. An instructor is under no obligation to assign an Incomplete grade or to administer a make-up examination.

ACADEMIC DISQUALIFICATION

CAUSE-A student is disqualified for further enrollment at Samaritan Bible School when the student has maintained less than a 2.00 grade point average for more than two quarters.

APPEAL-A student who has been declared disqualified to continue registration because of low academic achievement may appeal for re-entry by petition to the Office of the Dean.

GENERAL EDUCATION REQUIREMENTS

Humanities and Fine Arts	9/12
English Grammar and Composition	3
Composition and Rhetoric	3
Introduction to Literature	3
Introduction to Music (optional)	3
Public Speaking	3
Philosophy	3
Social Science	12
Western Civilization	3
U.S. Government	3
General Psychology	3
One Additional Social Science	3

GRADUATION REQUIREMENTS

Candidates for graduation must meet the following requirements:

1. There must be a satisfactory completion of the three year program of classes, consisting of 27 courses.
2. A grade point average of 2.00 must be achieved.
3. The last three quarters (9 courses) must be spent in residence.
4. Good character and a consistent Christian life must be maintained.
5. File a request for graduation with the Office of the Dean.

CHURCH MUSIC

101 Hymnology (2)

Rise and growth of the modern hymn traced through Psalmody and the Lutheran chorale to current practices and trends; types of hymns and their uses, analysis and interpretation of hymns, and evaluation of standard hymns.

102 Music Leadership in the Church Service (2)

Instruction and practice in the principles and techniques of directing congregational singing in the church, the role of music in various types of services, and comparative liturgies and orders of service.

RELIGION OLD TESTAMENT

201 Survey of The Old Testament (2)

A general survey of the books of the Old Testament, emphasizing the historical revelation of God to women and men. Attention is given to its background and content.

202 Poetic and Wisdom Literature (2)

A study of the poetic literature of the Old Testament (particularly Psalms, Proverbs, Ecclesiastes), with attention to the characteristic features and forms of Hebrew poetry and the role of wisdom in Israel.

203 The Prophets (2)

A study of the message and ministry of the major and minor prophets of the Old Testament.

204 Introduction to Judaism (2)

Orientation in the fundamentals of Judaic law, ritual, and philosophy. Readings in the Mishnah, Midrash, Siddur, Haggadah, and the works of representative Jewish philosophers.

205 Introduction to The Bible (2)

A course designed to acquaint the students with the Bible as a record of God's action in history. The Scriptures are viewed as pointing to a religiously unique claim of a revelation of God within history. Emphasis will be given to historical, literary and archaeological considerations.

RELIGION NEW TESTAMENT

210 Survey of The New Testament (2)

A general survey of the books of the New Testament, emphasizing the revelation of God in Jesus Christ, the unity of the message of the Bible and the spread of the Christian faith.

211 Life and Teachings of Jesus (2)

A course designed to lead the student through a careful study of the life and teaching of Jesus as revealed in Scripture. Major periods in the life of Jesus are presented in chronological order. Special emphasis is given to the person of Jesus as the Son of God, and as the complete revelation of God's will for women/men.

212 Synoptic Gospels (2)

The scriptures are compared in the gospel of Matthew, Mark, and Luke. Differences are discussed and a reverent appreciation of the message of each is under taken. Various passages are examined and interpreted.

213 Acts (2)

Exegesis of the Book of Acts with consideration of critical problems, alerting the student to basic issues in the "history and theology" of Luke-Acts and providing the student with an outline of primitive church history.

214 The Johannine Writings (2)

The New Testament books of the gospel of John; I, II, & III John are covered. The permanent values and religious import of each are closely examined.

COURSE OFFERING

RELIGION NEW TESTAMENT (CONT.)

215 Romans (2)

An exegetical and synthetic study. Justification by faith and other great truths are examined and analyzed. Both the doctrinal and devotional aspects are being stressed as being necessary.

216 The Epistles (2)

An exegesis of the letters of Saint Paul in the contexts of the life of the Apostle and of the developing New Testament church. Particular attention is paid to the application of Christian principles to problems and conditions in the church.

217 Apocalyptic Literature (2)

Daniel, certain intertestamental literature, and Revelation are studied with a view to determining the nature and rise of apocalyptic in Judaism and Christianity.

218 Exegetical Method (2)

A study of the tools and methods necessary to interpreting the Bible. Selected texts will be studied as exemplars for the application of the exegetical method.

CHURCH HISTORY

240 History of the Christian Church I (2)

A study of the beginnings of the Christian Church especially through Acts and up to the time of the Reformation. The life and thought of the churches great leaders are examined.

241 History of the Christian Church II (2)

The great reformers and the issues involved are studied. Material covered includes the modern church until present times.

THEOLOGY

250 Theology (2)

A systematic study of the Biblical teachings regarding the doctrine of: Revelation, God Christ, the Holy Spirit, Salvation, Faith, Grace, Baptism, the Church, the Christian Life, the Nature of Humanity, and life after death. Special attention is paid to Liberal and Conservative theologians alike.

251 A Christians approach to the Womans Movement (2)

This course covers the major writings of leading feminists. It examines the philosophy and contributions of the Womans Movement.

252 Modern Religious Movements (2)

The history and doctrines of recent sects taking their rise on the fringe of American Christianity is examined.

PHILOSOPHY

260 Ethical Problems (2)

A general survey of the ethical teachings of the Bible both Old Testament and New Testament with emphasis on biblical teachings in specific areas such as marriage and the home, premarital sex, birth control and abortion. Comparisons are made between biblical ethics and other ethical systems.

PRACTICES

271 Personal Preparation of the Minister (2)

The needs of the minister as a servant of God, a shepherd of the flock and a person with individual problems are faced and discussed. Practical helps are discussed and the intrinsic values of the Christian faith are interpreted.

272 Polity and Programs in the UFMCC (2)

A review of the aims of the Universal Fellowship of Metropolitan Community Churches, its operation and programs. The class will discuss the steps in beginning a new church, some of the major problems to avoid, the pastor's relationship to his/her members, other ministers and the Fellowship and the requirements to a successful ministry.

273 Church Administration (2)

The nature and purpose of the local church; examination of purposeful administration and the basic principles of effective administration; specific attention to the minister's relationship to interdenominational, denominational, and community agencies.

274 Sermon Preparation I (2)

An introduction to the basic elements of a sermon. Studies are made of great Christian sermons. They are outlined and analyzed. Each student is required to make 5 sermon outlines which are from assigned texts or topics.

275 Sermon Preparation II (2)

Advanced work in preparing textual and topical sermons. Taken up are the points in the outline, progression of thought, proper use of transitions, illustrations and length.

276 Practice of Preaching (2)

A practical course on proper pulpit manner and delivery. Opportunity is given to preach before the class and an evaluation is made.

277 Pastoral Care (2)

The life and work of the minister. Particular attention is given to her/his individual improvement as a servant of Christ and improved service through preaching, teaching, visitation, and guidance. The practical work of the ministry is examined: baptism, weddings, funerals, etc.

278 Field Work (2)

A summer quarter of full-time mission work in collaboration with a minister, either within the United States or abroad.

279 Pastoral Counseling (2)

Introduction to the history and aims of pastoral counseling. A study of how pastoral counseling has evolved within the Christian Church. A study of current trends and practices found most successful in the Christian Church are examined. Topics covered include: contributions of formal disciplines, including psychiatry, psychology, and anthropology; marriage counseling, reality therapy, group counseling; family therapy, suicide prevention, and crisis intervention. One-third of the course is laboratory practice.

280 Practicum (2)

Church work in an established congregation guided by the pastor of the Church in consultation with the Dean of the School

281 Formulating Community Programs (2)

This course covers the methods and procedures used in establishing community services such as C.I.C., A.T., Handicapped Group, etc.

SPEECH

301 Public Speaking (2)

An introduction to the psychological and rhetorical basis of speech and practice in audience analysis, research and the preparation and delivery of various types of speeches.

BOARD OF TRUSTEES

John Gill	President
Donald Pederson	Dean
Karen Wheeler	Secretary
Richard Ploen	Treasurer
Richard Vincent	
James Sandmire	

METROPOLITAN COMMUNITY CHURCH
OF
GREATER ST. LOUIS

314/361-7284
5108 WATERMAN AVENUE
ST. LOUIS, MISSOURI 63108

REV. CAROL CURETON, PASTOR

METROPOLITAN CHRISTIAN STUDIES



OVERVIEW

COMMITTEE

Gene Neel, Chairman	727-2715
George Bright	423-8079
George Covington	531-6243
Richard Hanna	352-0801
Earl Miller	531-6243
Kent Mills	862-0938
Karen Lindstrom, Director of Education, Ex Officio.....	725-0952

CONTENTS

SECTION I	COMMITTEE PERSONNEL
SECTION II	OVERVIEW
IDENTIFICATION, THE OBJECTIVE, GUIDELINES	
SECTION III	AREAS OF STUDY
OUTLINES OF THE AREAS OF STUDY	
SECTION IV	COURSES/TEXTS
SPECIFIC COURSES, THEIR CONTENTS AND TEXTS	
SECTION IV	NOTES

I N T R O D U C T I O N

The goal of the Introduction is to establish a foundation for the course of study by helping students:

1. Increase skills in communicating
2. Learn important terms and resources which will be used in the program
3. Deal realistically with the Biblical references to homosexuality

I. Language and Communication

- A. Methods of Communicating
- B. Communication Exercises

II. Communications Skills

- A. Listening
- B. Speaking
- C. Reading
- D. Writing

III. Biblical and Theological Lexicon

- A. list, with definitions, of important Biblical and theological terms which will be used in the course of study
- B. Discussion of the terms and establishment of the specific usages

IV. Resources

- A. A guide to the types of resources which will be helpful to students
- B. A list of some specific resources students will find helpful

V. Homosexuality and the Bible

- A study of the Biblical references to homosexuality

VI. The Course of Study

- A. Outline and purposes of the course of study
- B. Methods of course study
 1. Student/teacher involvement in teaching/learning
 2. Assisting other students as part of the course requirements
- C. Grades
- D. Levels of study

C O U R S E S / T E X T S

C H U R C H M U S I C

The goal of these studies is to help students:

1. Gain new understandings of the relationship of music to the human spirit in general and the Church in particular
2. Become familiar with many of the great, standard hymns
3. Learn some of the many legitimate uses of music in the Church

I. MUSIC OF THE CHURCH

- A. Music, universal expression of the spirit
- B. History and relationship to the Church
- C. Sacred/secular music
- D. Contemporary musical expression

II. HYMNOLOGY

- A. Outstanding hymns from various times
- B. Creative use and singing of hymns
- C. Leading hymn singing

III. MUSIC IN WORSHIP

- A. Hymns
- B. Anthems
- C. Responses, etc.

IV. MUSIC IN OTHER ELEMENTS OF THE CHURCH PROGRAM

- A. Inspiration
- B. Education
- C. Fellowship

"I"

COMMUNICATION SKILLS

In process

The goal of these studies is to help students:

1. Gain skill in communicating
2. Learn the basic formats for the various reports they will make in the course of study

I. LISTENING SKILLS

- A. Listening to gain information
- B. Listening to instructions
- C. Listening in order to understand questions and provide answers
- D. Listening for accuracy
- E. Listening critically

II. SPEAKING SKILLS

- A. Class discussion
- B. Formal meetings
- C. Committee reports
- D. Announcements
- E. Speech-making

III. ORAL READING SKILLS

IV. WRITING SKILLS

- A. Mechanics of the English language
 1. Correct usage
 2. Punctuation, etc.
 3. Sentence variety and construction
 4. Paragraph construction
- B. Types of Writing
 1. Letters
 2. Fiction
 3. Summaries and reports
 4. Research projects

V. RELATED MATERIAL

- A. Research Aids
- B. Manuscript form

CHURCH ADMINISTRATION

The goal of these studies is to help church leaders:

1. Recognize and act upon the need for personal spiritual growth
2. Understand the need for and methods of organization
3. Discover some of the methods of organizational work

I. FOSTERING SPIRITUAL DEVELOPMENT

- A. Recognition of Spiritual Gifts
 1. For personal maturation
 2. For maturation of others
- B. Personal Spiritual Maturation
 1. Study and preparation time
 2. Devotional time

II. SELECTING, TRAINING AND MOTIVATING OTHERS FOR SERVICE

- A. Objectives
- B. Qualifications
- C. Preservice training
- D. Inservice training

III. DEALING WITH CONFLICTS

- A. Dynamics of Groups
- B. Types of Conflicts (interpersonal, intrapersonal, group)
- C. Techniques for Conflicts
 1. Group and personal counseling
 2. Mediation

IV. BUILDING CHURCH ORGANIZATION

- A. U.F.M.C.C. Bylaws
- B. The Church and the Community
 1. Church Objectives
 2. Community Needs
- C. Organizational Structures
 1. Authority and Influence
 2. Team Centered Ministries
- D. Planning
 1. Long range Planning
 2. Budgeting and Accounting
 3. Using Church Facilities

V. Counseling. Familiarity with case studies, techniques for dealing with specific situations.

A. The Homosexual

B. The Family of Homosexuals

C. Significant times: death, illness, marriage, unions, coming-out, etc.

D. Groups (A.T., Crisis Intervention, etc.)

E. Informal Occasions.

"G"
P S Y C H O L O G Y

- I. Introduction to psychology. A concise up-to-date survey of the general aspects to modern psychology and its usage.
 - A. Terms and Definitions
 - B. History and Developments
 - C. Basic skills in the use of Psychology
- II. Understanding General Psychology. Dealing with humanistic qualities from which intermediate psychological problems derive.
 - A. Understanding persons in general.
 - B. Discovering who I am.
 - C. Male and Female Sexuality
- III. Applying Psychotherapy. Christianity and psychotherapy both concerned with the well-being of the person.
 - A. Exploring the basic issues in the tensions of Christianity and Psychotherapy.
 - B. Resolving these tensions.
 - C. Psychotherapy as a healing art.
 - D. Problems between fact and faith
 - E. Relationship of psychotherapy with ethics, metaphysics and religion.
 - F. Identifying and measuring neurotic pattern and its effect on human life.
- IV. Establishing rapport with the patient.
 - A. Study of Respect for Persons
 - B. The Interpersonal relation between therapist and patient
 - C. Need for valid self-knowledge to offer genuine psychological concern.

UNIT III: GROUPINGS FOR CHRISTIAN EDUCATION

- A. ADULTS
Methods, materials and areas of study
- B. YOUTH
Methods, materials and areas of study
- C. CHILDREN
Methods, materials and areas of study
- D. SPECIAL GROUPS
Some special groups; methods, materials and areas of study for each

UNIT IV: ADMINISTRATION OF CHRISTIAN EDUCATION

- A. SETTINGS FOR LEARNING
Sunday School, weekday sessions, camps, retreats, etc.
- B. CURRICULUM MATERIALS
Evaluation of actual samples of curriculum materials from major denominational publishers
- C. LEADERSHIP EDUCATION
Recruiting and educating leaders for Christian education
- D. ORGANIZATION FOR CHRISTIAN EDUCATION
Organizational methods for a total program of Christian education

CHRISTIAN EDUCATION

The goal of these studies is to help students:

1. Understand the teaching/learning process,
2. Discover some of the many teaching aids and their uses,
3. Evaluate and select curriculum materials,
4. Use Christian education as a productive method of communicating the Gospel and as a valuable part of a total church program.

UNIT I: LEARNING AND CHRISTIAN EDUCATION

- A. TEACHING/LEARNING
What are teaching and learning including objective and subjective learning
- B. HISTORICAL INTRODUCTION TO CHRISTIAN EDUCATION
A brief review of the history of religious and Christian education with special emphasis on developments within the last 20 years
- C. BIBICAL AND THEOLOGICAL FOUNDATIONS OF CHRISTIAN EDUCATION
Biblical and theological factors which shape Christian education and set it apart from both secular education and religious education in general
- D. THE OBJECTIVE OF CHRISTIAN EDUCATION
Discussion of some earlier objectives and current objectives including the objective developed for M.C.C. St. Louis
- E. THE TOTAL CHURCH PROGRAM AND CHRISTIAN EDUCATION
The elements of Christian education in other areas of the church's program and such factors as worship and evangelism in the program of Christian education

UNIT II: TEACHING AIDS FOR CHRISTIAN EDUCATION

- A. GROUP DYNAMICS
Buzz groups, questions-answers, workshop, brain storming, open discussion, panels, etc.
- B. AUDIO-VISUALS
Projected visuals: slides, filmstrips, movies, etc.
- C. CREATIVE ACTIVITIES
Charts, time lines, dioramas, models, painting, etc.
- D. DRAMA
Formal and informal
- E. GRAPHIC ARTS
Pictures and reproductions
- F. MUSIC
Music as worship, learning and fellowship
- G. GOAL SETTING AND PLANNING
Setting goals for specific groups in areas of study, unit and lesson planning

To be developed

"E"

P R E A C H I N G

The three emphases of the course:

1. The various kinds of public speaking a church leader may do (sermons, meditations, lectures, etc.) with the various methods of development and delivery.
2. Resource materials
3. Laboratory

W O R S H I P

The goal of these studies is to help students:

1. Develop a theology of worship
2. Recognize and use the basic elements of worship so that it is an open avenue for response between God and persons.

I. THEOLOGY OF WORSHIP

- A. ACTSID (adoration, confession, thanksgiving, supplication, instruction dedication)
- B. Drama of Our Salvation
- C. Recollection, Proclamation, Supplication, Dedication

II. THE ELEMENTS OF WORSHIP

- A. Scripture (reading, corporate reading, prayer, music, etc.)
- B. Prayer (corporate, pastoral, litanies, etc.)
- C. Music (hymns, anthems, responses, etc.)
- D. Sermons (expository, dialogical, exigetical, etc.)
- E. Drama (plays, readings, etc.)

III. THE CHRISTIAN YEAR

IV. THE SETTING FOR WORSHIP

- A. Architecture
- B. Physical arrangements
- C. Symbols (paraments, vestments, etc.)

VI. TRADITIONS OF WORSHIP

- A. Heritage of students
- B. Observation of various worship services (Jewish, protestant, Catholic, etc.)
- C. Worship in the New Testament

VII. DEVELOPMENT OF SERVICES OF WORSHIP

- A. Regular Sunday Worship (including Baptism and Holy Communion)
- B. Informal Worship
- C. Worship in daily life
- D. Weddings and Holy Unions
- E. Funerals

- After the Apostle's death
- A call to unity; the Epistle to the Ephesians
- The growing conflict between Judaism and Christianity
- The climax of the conflict
- The heritage of Jewish Christianity

THE COMMUNITY SEEKS NEW UNDERSTANDING OF ITSELF AND ITS MESSAGE

THE COMMUNITY CONFRONTS MAJOR CRISES

- The idea of a gospel
- The situation in which Mark was written
- The purposes of the Gospel of Mark: The end of the age
- Jesus' death as purposed by God
- Why Jesus' Messiahship was not recognized
- A foretast of faith in Jesus
- The call to suffering

THE NEW WAY OF RIGHTEOUSNESS

- God's mighty works
- The Scriptures are fulfilled
- The way of Righteousness
- Good and Bad in the Church

THE EPOCH OF THE CHURCH IN THE REDEMPTIVE PLAN OF GOD

- Why and how the Christian history should be written
- All things written in the law are now fulfilled
- The Spirit poured out on ALL FLESH
- The mission of the Church to the whole world

THE COMMUNITY OF THE SPIRIT

ETHICS OF EXILES

- The conflicts outside the community
- The conflict within the community

THE GROWING PROBLEM OF FAITH AND ORDER IN THE COMMUNITY

- The danger of false Gnosis
- The pastoral Epistles
- Christian worship
- The Johannine Epistles
- Jude and II Peter

THE COMMUNITY AND THE CITY OF GOD

- The revelation of the New Jerusalem

THE SEARCH FOR COMMUNITY IN THE GRAECO-ROMAN WORLD

- War and peace from Alexander to Augustus
- The decline of philosophy
- Efforts to control a hostile universe
- The rise of Gnosticism
- the rise of the mystery religions

THE SEARCH FOR COMMUNITY IN ISRAEL

- The Jews under foreign domination:
 - The Persians and the Greeks
- Under Roman rule: The Herodians
- The faith of the Jewish community
- The centrality of the law
- The temple of the priesthood
- The hope of the Jewish Community
- Jewish sectarian groups

THE NEW COMMUNITY AND ITS CONVICTIONS

- The historical evidence concerning Jesus
- The nature and value of oral tradition
- The Historicity of the tradition about Jesus
- The Gospels as Historical evidence
- The purposes of the writers
- The Gospel and early church conflicts
- The Gospel and the conflicts of today's churches
- The Gospel and M.C.C.

JESUS IN THE GOSPELS

- The Gospels and the Jesus of History
- The new quest for the Historical Jesus
- The Jesus of today, society, and the Homosexual

PAUL, THE PIONEER

- Strategy and structure in the gentile churches
- The importance of Apostolic Authority to the stability of the churches
- The problems of gentile churches
- The strategy and structure of M.C.C.
- The stability of Metropolitan Community Churches
- The meaning of M.C.C.
- Is there any problems with M.C.C., and society?

THE MESSAGE FOR GENTILES

- "All have sinned and fall short"
- "God is in Christ"
- "If anyone be in Christ"
- "We were all baptized into One Body"
- "Walk according to the Spirit"

THE DEATH OF PAUL AND THE END OF THE APOSTOLIC AGE

- Paul's return to Jerusalem
- The Journey to Rome
- Paul in Rome

CHURCH HISTORY

"B"

To be Developed

T H E O L O G Y

The approach will be through study of several great creeds, the historical reason for their being written and specific theological emphases in each. Some of the specific doctrines to be given depth consideration:

The Incarnation

The Trinity

Sin and Salvation

The Sacraments

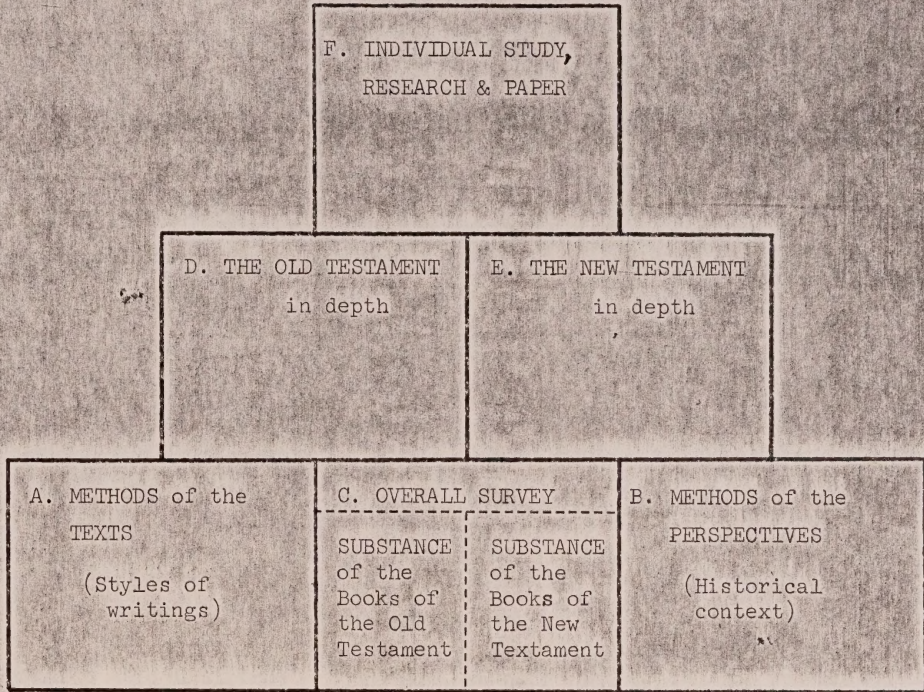
The result of the study should be a written, personal creed by each student. The ability to discuss theological ideas will also be stressed.

Additional course(s) would include denominational doctrines and comparative religions.

"A"

B I B L E

In process
Richard



FIRST YEAR: Topics "A," "B" and "C"

SECOND YEAR: Topics "D" and "E"

THIRD YEAR: Topic "F"

AREAS OF STUDY

STILL TO BE ACCOMPLISHED

I. Areas of Study

A. Assign

1. Theology ("B")
2. Preaching ("E")

B. Complete and Polish others as necessary

II. Set specific courses and select texts

III. Create method(s) for giving credit for previous study

IV. Set registration fee(s)

V. Establish levels of study (this does NOT imply exclusion of average members)

A. Church leaders (board members, teachers, etc.)

B. Deacons

C. Exhorters

D. Requirements for each of above

1. Required courses
2. Elective courses
3. Grades
4. Length of time to complete
5. Designations

- VIII. Settings and durations of courses must be determined by the content of each course. Among other possible settings, the following should be considered:
- A. One or two nights per week for a number of weeks.
 - B. Every night for one week.
 - C. Weekends (beginning Friday evening, concluding Sunday afternoon)
- IX. The best possible administrative functions must be maintained.
- A. Records of registrations, attendance, grades, etc.
 - B. Committee member assigned to assist with each course in addition to the instructor.
- X. To defray expenses, a small registration fee per course should be charged to students.
- XI. Although there may be occasional longer or shorter courses, the program will:
- A. Be divided into quarters
 - 1. September-November (Fall)
 - 2. December-February (Winter)
 - 3. March-May (Spring)
 - 4. June-August (Fall)
 - B. Provide approximately 30 to 36 hours per course
 - 1. One night per week for approximately three hours each night
 - 2. There will be no classes during the final week of each quarter
- XII. Promotion of the program must be designed for two major groups:
- A. Those involved in or preparing for positions of church leadership
 - B. Average church members
- XIII. Grades for courses will be:
- A = Above average mastery of the material
 - S = Satisfactory mastery of the material
 - I = Incomplete mastery of the material (students who receive an "I" may repeat the course and the grade received for the repeat will be put on the student's record)
- XIV. The name of the program shall be: Metropolitan Christian Studies
- XV. Recommendations to the church's Board of Directors:
- A. The program be approved
 - B. An administrative committee with authority to implement the program be appointed
 - C. Current educational activities be evaluated for possible inclusion
 - D. An evening each week be "cleared" for classes
 - E. A church library be established with emphasis on resources for the program

IV. The limited amount of time available with students precludes putting before them all the objective facts they will ultimately need.

- A. Basic facts which relate directly to skills in communicating the Gospel must be mastered by the students.
- B. Development of understandings and attitudes are of equal importance to the mastering of objective facts. For example: A course on "The Revelation to John" would include facts concerning the background of its writing and the meaning (as far as possible) of the text. In addition, the development of an attitude which will provide students with the approach to all apocalyptic literature must be communicated. After such a course, students should be able, with appropriate resource materials, to study and find meaning in the other apocalyptic literature of the Bible by themselves.

V. The various purposes of students must be considered.

- A. Courses necessary for those who are studying for various positions of leadership in local churches must be included.
- B. The general plan must also include courses which will be of value and interest to those who are studying chiefly for the joy of learning.

VI. The highest practical standards must be maintained.

- A. Instruction must be at college level.
- B. Student attendance must be regular.
- C. Study outside class is to be expected.
- D. Mastery of materials is to be measured through projects and/or tests.
- E. Study materials (textbooks) should be used for each course. (These may be paperback books or they may be written and reproduced locally.) The cost must be moderate, but it may be necessary to sell the text in addition to registration fees in some cases.

VII. Teachers must be selected with care.

- A. Instructors must know and be able to accept who we are.
- B. To the greatest possible extent, instructors are to be Christians.
- C. Teachers are to be qualified by ability, training and/or experience.
- D. Sources of teachers include:
 - 1. M.C.C. St. Louis
 - 2. Local universities (faculty and advanced students)
 - 3. Local seminaries (faculty and advanced students)
 - 4. Community agencies
 - 5. Other M.C.C.'s
 - 6. Other churches

GUIDELINES

- I. Commitments to learning and growth in Christian maturity are required of both students and teachers.
 - A. Teachers must interact with students and strive to involve them as much as possible in the teaching/learning process.
 - B. Methods of teaching (audio-visual, group involvement, etc.) which encourage student participation should be used whenever possible.
 - C. Students are to study outside class and contribute to class proceedings.
- II. The various backgrounds of our members must be considered in the general plan.
 - A. In addition to the classes for new members, there should be a "core" of study which will provide a common foundation upon which to build further study.
 - B. The "core" classes should be available several times a year in order for students to have a minimum delay before beginning more advanced study.
 - C. Teaching must be rooted in a Christian orthodoxy which acknowledges our members' broad range of denominational practices and theological understandings and accepts the individual expression of those practices and understandings.
- III. The areas of study will be:
 - A. Bible
 - B. Theology
 - C. The Church
 - D. Worship
 - E. Preaching
 - F. Christian Education
 - G. Psychology
 - H. Church Administration
 - I. Communication Skills
 - J. Church Music

THE OBJECTIVE OF
CHRISTIAN EDUCATION

CHRIST'S commission to humanity is to live eternally in Him. Christ's commission to the Church is to proclaim the Good News of the Gospel which proceeds from the Creator, is fulfilled Scripturally by the Christ and is manifested by the indwelling of the Holy Spirit. Through the Gospel, persons become aware of God's saving Grace with the assurance that He loves and accepts them as they are; through faith, Christians respond by glorifying God and effectively serving him as members of the Body of Christ.

The goal of the Church is to equip Believers to carry out their individual Christian commissions by:

Providing opportunities for freedom of Christian experience and
expression,

Stimulating growth in the knowledge of God's plan for their lives.

METROPOLITAN COMMUNITY CHURCH OF GREATER ST. LOUIS

The Metropolitan Community Church of Greater St. Louis is a Christian Church open to all, with a special ministry to homosexual (or gay) persons. We own our building, have a professional staff and conduct a full program of worship, study and service. Most major denominations are represented in our congregation. The Christian education of our members ranges from training and experience as ministers and priests to no previous training at all.

M.C.C. St. Louis is affiliated with the Universal Fellowship of Metropolitan Community Churches. The first Metropolitan Community Church was established by the Rev. Troy D. Perry in Los Angeles in 1968. In 1975, there are more than 90 churches and mission groups in Australia, Belgium, Canada, Denmark, England, New Zealand, Nigeria, Scotland and the United States.

AS MATURE HUMAN BEINGS, we find our sexuality to be one of the gifts of life. We also find that individuals are not seduced into a specific sexuality, nor do they chose it arbitrarily. Those who maturely accept their sexual orientation are free to contribute to society by:

Establishing meaningful, long-term relationships,

Living with dignity and integrity,

Assisting others to discover and accept who they are.

AS CHRISTIANS, we find life's true meaning in the Gospel. We share, with all our Christian sisters and brothers, the experience of being sinners saved by the Grace of God. We make this claim remembering that Christ never spoke about homosexuality, but he did say: "Come unto me all you who are weary and heavy-laden and I will give you rest;" and "Take up your cross and follow me."

METROPOLITAN CHRISTIAN STUDIES

METROPOLITAN COMMUNITY CHURCH
OF
GREATER ST. LOUIS

314/361-7284
5108 WATERMAN AVENUE
ST. LOUIS, MISSOURI 63108

REV. CAROL CURETON, PASTOR

CONTENTS

SECTION I	COMMITTEE PERSONNEL
SECTION II	OVERVIEW
IDENTIFICATION, THE OBJECTIVE, GUIDELINES	
SECTION III	AREAS OF STUDY
OUTLINES OF THE AREAS OF STUDY	
SECTION IV	COURSES/TEXTS
SPECIFIC COURSES, THEIR CONTENTS AND TEXTS	
SECTION IV	NOTES

COMMITTEE

Gene Neel, Chairman	727-2715
George Bright	423-8079
George Covington	531-6243
Richard Hanna	352-0801
Earl Miller	531-6243
Kent Mills	862-0938
Karen Lindstrom, Director of Education, Ex Officio.....	725-0952

OVERVIEW

METROPOLITAN COMMUNITY CHURCH OF GREATER ST. LOUIS

The Metropolitan Community Church of Greater St. Louis is a Christian Church open to all, with a special ministry to homosexual (or gay) persons. We own our building, have a professional staff and conduct a full program of worship, study and service. Most major denominations are represented in our congregation. The Christian education of our members ranges from training and experience as ministers and priests to no previous training at all.

M.C.C. St. Louis is affiliated with the Universal Fellowship of Metropolitan Community Churches. The first Metropolitan Community Church was established by the Rev. Troy D. Perry in Los Angeles in 1968. In 1975, there are more than 90 churches and mission groups in Australia, Belgium, Canada, Denmark, England, New Zealand, Nigeria, Scotland and the United States.

AS MATURE HUMAN BEINGS, we find our sexuality to be one of the gifts of life. We also find that individuals are not seduced into a specific sexuality, nor do they chose it arbitrarily. Those who maturely accept their sexual orientation are free to contribute to society by:

- Establishing meaningful, long-term relationships,
- Living with dignity and integrity,
- Assisting others to discover and accept who they are.

AS CHRISTIANS, we find life's true meaning in the Gospel. We share, with all our Christian sisters and brothers, the experience of being sinners saved by the Grace of God. We make this claim remembering that Christ never spoke about homosexuality, but he did say: "Come unto me all you who are weary and heavy-laden and I will give you rest;" and "Take up your cross and follow me."

THE OBJECTIVE OF
CHRISTIAN EDUCATION

CHRIST'S commission to humanity is to live eternally in Him. Christ's commission to the Church is to proclaim the Good News of the Gospel which proceeds from the Creator, is fulfilled Scripturally by the Christ and is manifested by the indwelling of the Holy Spirit.

Through the Gospel, persons become aware of God's saving Grace with the assurance that He loves and accepts them as they are; through faith, Christians respond by glorifying God and effectively serving him as members of the Body of Christ.

The goal of the Church is to equip Believers to carry out their individual Christian commissions by:

- Providing opportunities for freedom of Christian experience and expression,

- Stimulating growth in the knowledge of God's plan for their lives.

GUIDELINES

- I. Commitments to learning and growth in Christian maturity are required of both students and teachers.
 - A. Teachers must interact with students and strive to involve them as much as possible in the teaching/learning process.
 - B. Methods of teaching (audio-visual, group involvement, etc.) which encourage student participation should be used whenever possible.
 - C. Students are to study outside class and contribute to class proceedings.
- II. The various backgrounds of our members must be considered in the general plan.
 - A. In addition to the classes for new members, there should be a "core" of study which will provide a common foundation upon which to build further study.
 - B. The "core" classes should be available several times a year in order for students to have a minimum delay before beginning more advanced study.
 - C. Teaching must be rooted in a Christian orthodoxy which acknowledges our members' broad range of denominational practices and theological understandings and accepts the individual expression of those practices and understandings.
- III. The areas of study will be:
 - A. Bible
 - B. Theology
 - C. The Church
 - D. Worship
 - E. Preaching
 - F. Christian Education
 - G. Psychology
 - H. Church Administration
 - I. Communication Skills
 - J. Church Music

IV. The limited amount of time available with students precludes putting before them all the objective facts they will ultimately need.

- A. Basic facts which relate directly to skills in communicating the Gospel must be mastered by the students.
- B. Development of understandings and attitudes are of equal importance to the mastering of objective facts. For example: A course on "The Revelation to John" would include facts concerning the background of its writing and the meaning (as far as possible) of the text. In addition, the development of an attitude which will provide students with the approach to all apocalyptic literature must be communicated. After such a course, students should be able, with appropriate resource materials, to study and find meaning in the other apocalyptic literature of the Bible by themselves.

V. The various purposes of students must be considered.

- A. Courses necessary for those who are studying for various positions of leadership in local churches must be included.
- B. The general plan must also include courses which will be of value and interest to those who are studying chiefly for the joy of learning.

VI. The highest practical standards must be maintained.

- A. Instruction must be at college level.
- B. Student attendance must be regular.
- C. Study outside class is to be expected.
- D. Mastery of materials is to be measured through projects and/or tests.
- E. Study materials (textbooks) should be used for each course. (These may be paperback books or they may be written and reproduced locally.) The cost must be moderate, but it may be necessary to sell the text in addition to registration fees in some cases.

VII. Teachers must be selected with care.

- A. Instructors must know and be able to accept who we are.
- B. To the greatest possible extent, instructors are to be Christians.
- C. Teachers are to be qualified by ability, training and/or experience.
- D. Sources of teachers include:
 - 1. M.C.C. St. Louis
 - 2. Local universities (faculty and advanced students)
 - 3. Local seminaries (faculty and advanced students)
 - 4. Community agencies
 - 5. Other M.C.C.'s
 - 6. Other churches

VIII. Settings and durations of courses must be determined by the content of each course. Among other possible settings, the following should be considered:

- A. One or two nights per week for a number of weeks.
- B. Every night for one week.
- C. Weekends (beginning Friday evening, concluding Sunday afternoon)

IX. The best possible administrative functions must be maintained.

- A. Records of registrations, attendance, grades, etc.
- B. Committee member assigned to assist with each course in addition to the instructor.

X. To defray expenses, a small registration fee per course should be charged to students.

XI. Although there may be occasional longer or shorter courses, the program will:

- A. Be divided into quarters
 - 1. September-November (Fall)
 - 2. December-February (Winter)
 - 3. March-May (Spring)
 - 4. June-August (Fall)
- B. Provide approximately 30 to 36 hours per course
 - 1. One night per week for approximately three hours each night
 - 2. There will be no classes during the final week of each quarter

XII. Promotion of the program must be designed for two major groups:

- A. Those involved in or preparing for positions of church leadership
- B. Average church members

XIII. Grades for courses will be:

- A = Above average mastery of the material
- S = Satisfactory mastery of the material
- I = Incomplete mastery of the material (students who receive an "I" may repeat the course and the grade received for the repeat will be put on the student's record)

XIV. The name of the program shall be: Metropolitan Christian Studies

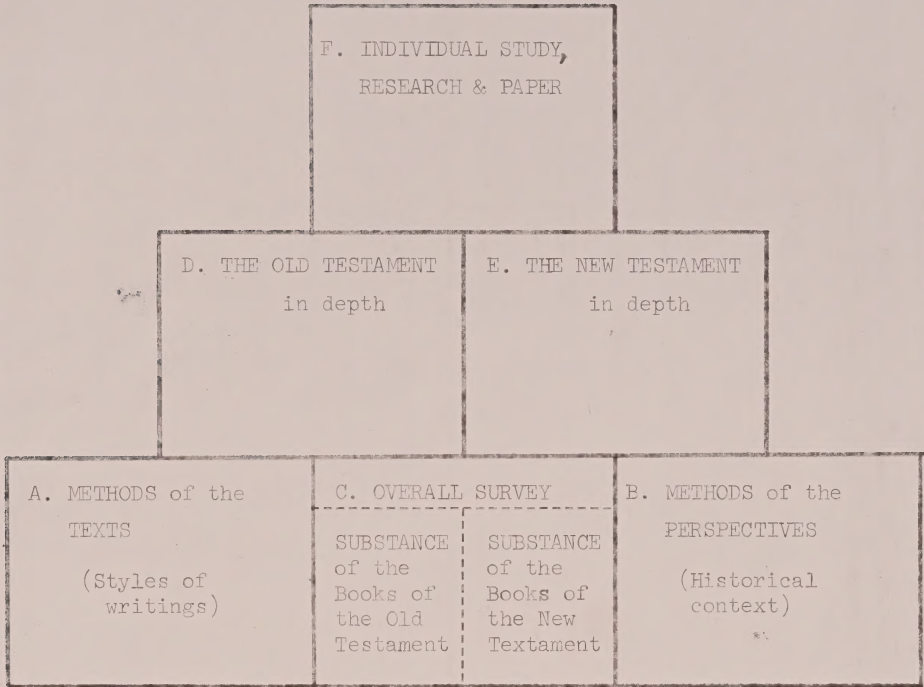
XV. Recommendations to the church's Board of Directors:

- A. The program be approved
- B. An administrative committee with authority to implement the program be appointed
- C. Current educational activities be evaluated for possible inclusion
- D. An evening each week be "cleared" for classes
- E. A church library be established with emphasis on resources for the program

"A"

B I B L E

In process
Richard



FIRST YEAR: Topics "A," "B" and "C"

SECOND YEAR: Topics "D" and "E"

THIRD YEAR: Topic "F"

✓

"B"

To be Developed

THEOLOGY

The approach will be through study of several great creeds, the historical reason for their being written and specific theological emphases in each. Some of the specific doctrines to be given depth consideration:

The Incarnation

The Trinity

Sin and Salvation

The Sacraments

The result of the study should be a written, personal creed by each student. The ability to discuss theological ideas will also be stressed.

Additional course(s) would include denominational doctrines and comparative religions.

CHURCH HISTORY



THE SEARCH FOR COMMUNITY IN THE GRAECO-ROMAN WORLD

- War and peace from Alexander to Augustus
- The decline of philosophy
- Efforts to control a hostile universe
- The rise of Gnosticism
- the rise of the mystery religions

THE SEARCH FOR COMMUNITY IN ISRAEL

- The Jews under foreign domination:
 - The Persians and the Greeks
- Under Roman rule: The Herodians
- The faith of the Jewish community
- The centrality of the law
- The temple of the priesthood
- The hope of the Jewish Community
- Jewish sectarian groups

THE NEW COMMUNITY AND ITS CONVICTIONS

- The historical evidence concerning Jesus
- The nature and value of oral tradition
- The Historicity of the tradition about Jesus
- The Gospels as Historical evidence
- The purposes of the writers
- The Gospel and early church conflicts
- The Gospel and the conflicts of today's churches
- The Gospel and M.C.C.

JESUS IN THE GOSPELS

- The Gospels and the Jesus of History
- The new quest for the Historical Jesus
- The Jesus of today, society, and the Homosexual

PAUL, THE PIONEER

- Strategy and structure in the gentile churches
- The importance of Apostolic Authority to the stability of the churches
- The problems of gentile churches
- The strategy and structure of M.C.C.
- The stability of Metropolitan Community Churches
- The meaning of M.C.C.
- Is there any problems with M.C.C., and society?

THE MESSAGE FOR GENTILES

- "All have sinned and fall short"
- "God is in Christ"
- "If anyone be in Christ"
- "We were all baptized into One Body"
- "Walk according to the Spirit"

THE DEATH OF PAUL AND THE END OF THE APOSTOLIC AGE

- Paul's return to Jerusalem
- The Journey to Rome
- Paul in Rome



After the Apostle's death
A call to unity; the Epistle to the Ephesians
The growing conflict between Judaism and Christianity
The climax of the conflict
The heritage of Jewish Christianity

THE COMMUNITY SEEKS NEW UNDERSTANDING OF ITSELF AND ITS MESSAGE

THE COMMUNITY CONFRONTS MAJOR CRISES

The idea of a gospel
The situation in which Mark was written
The purposes of the Gospel of Mark: The end of the age
Jesus' death as purposed by God
Why Jesus' Messiahship was not recognized
A foretast of faith in Jesus
The call to suffering

THE NEW WAY OF RIGHTEOUSNESS

God's mighty works
The Scriptures are fulfilled
The way of Righteousness
Good and Bad in the Church

THE EPOCH OF THE CHURCH IN THE REDEMPTIVE PLAN OF GOD

Why and how the Christian history should be written
All things written in the law are now fulfilled
The Spirit poured out on ALL FLESH
The mission of the Church to the whole world

THE COMMUNITY OF THE SPIRIT

ETHICS OF EXILES

The conflicts outside the community
The conflict within the community

THE GROWING PROBLEM OF FAITH AND ORDER IN THE COMMUNITY

The danger of false Gnosis
The pastoral Epistles
Christian worship
The Johannine Epistles
Jude and II Peter

THE COMMUNITY AND THE CITY OF GOD

The revelation of the New Jerusalem



W O R S H I P

The goal of these studies is to help students:

1. Develop a theology of worship
2. Recognize and use the basic elements of worship so that it is an open avenue for response between God and persons.

I. THEOLOGY OF WORSHIP

- A. ACTSID (adoration, confession, thanksgiving, supplication, instruction dedication)
- B. Drama of Our Salvation
- C. Recollection, Proclamation, Supplication, Dedication

II. THE ELEMENTS OF WORSHIP

- A. Scripture (reading, corporate reading, prayer, music, etc.)
- B. Prayer (corporate, pastoral, litanies, etc.)
- C. Music (hymns, anthems, responses, etc.)
- D. Sermons (expository, dialogical, exigetical, etc.)
- E. Drama (plays, readings, etc.)

III. THE CHRISTIAN YEAR

IV. THE SETTING FOR WORSHIP

- A. Architecture
- B. Physical arrangements
- C. Symbols (paraments, vestments, etc.)

VI. TRADITIONS OF WORSHIP

- A. Heritage of students
- B. Observation of various worship services (Jewish, protestant, Catholic, etc.)
- C. Worship in the New Testament

VII. DEVELOPMENT OF SERVICES OF WORSHIP

- A. Regular Sunday Worship (including Baptism and Holy Communion)
- B. Informal Worship
- C. Worship in daily life
- D. Weddings and Holy Unions
- E. Funerals

To be Developed

"E"

PREACHING

The three emphases of the course:

1. The various kinds of public speaking a church leader may do (sermons, meditations, lectures, etc.) with the various methods of development and delivery.
2. Resource materials
3. Laboratory

CHRISTIAN EDUCATION

The goal of these studies is to help students:

1. Understand the teaching/learning process,
2. Discover some of the many teaching aids and their uses,
3. Evaluate and select curriculum materials,
4. Use Christian education as a productive method of communicating the Gospel and as a valuable part of a total church program.

UNIT I: LEARNING AND CHRISTIAN EDUCATION

- A. TEACHING/LEARNING
What are teaching and learning including objective and subjective learning
- B. HISTORICAL INTRODUCTION TO CHRISTIAN EDUCATION
A brief review of the history of religious and Christian education with special emphasis on developments within the last 20 years
- C. BIBLICAL AND THEOLOGICAL FOUNDATIONS OF CHRISTIAN EDUCATION
Biblical and theological factors which shape Christian education and set it apart from both secular education and religious education in general
- D. THE OBJECTIVE OF CHRISTIAN EDUCATION
Discussion of some earlier objectives and current objectives including the objective developed for M.C.C. St. Louis
- E. THE TOTAL CHURCH PROGRAM AND CHRISTIAN EDUCATION
The elements of Christian education in other areas of the church's program and such factors as worship and evangelism in the program of Christian education

UNIT II: TEACHING AIDS FOR CHRISTIAN EDUCATION

- A. GROUP DYNAMICS
Buzz groups, questions-answers, workshop, brain storming, open discussion, panels, etc.
- B. AUDIO-VISUALS
Projected visuals: slides, filmstrips, movies, etc.
- C. CREATIVE ACTIVITIES
Charts, time lines, dioramas, models, painting, etc.
- D. DRAMA
Formal and informal
- E. GRAPHIC ARTS
Pictures and reproductions
- F. MUSIC
Music as worship, learning and fellowship
- G. GOAL SETTING AND PLANNING
Setting goals for specific groups in areas of study, unit and lesson planning

UNIT III: GROUPINGS FOR CHRISTIAN EDUCATION

- A. ADULTS
Methods, materials and areas of study
- B. YOUTH
Methods, materials and areas of study
- C. CHILDREN
Methods, materials and areas of study
- D. SPECIAL GROUPS
Some special groups; methods, materials and areas of study for each

UNIT IV: ADMINISTRATION OF CHRISTIAN EDUCATION

- A. SETTINGS FOR LEARNING
Sunday School, weekday sessions, camps, retreats, etc.
- B. CURRICULUM MATERIALS
Evaluation of actual samples of curriculum materials from major denominational publishers
- C. LEADERSHIP EDUCATION
Recruiting and educating leaders for Christian education
- D. ORGANIZATION FOR CHRISTIAN EDUCATION
Organizational methods for a total program of Christian education

"G"
P S Y C H O L O G Y

- I. Introduction to psychology. A concise up-to-date survey of the general aspects to modern psychology and its usage.
 - A. Terms and Definitions
 - B. History and Developments
 - C. Basic skills in the use of Psychology
- II. Understanding General Psychology. Dealing with humanistic qualities from which intermediate psychological problems derive.
 - A. Understanding persons in general.
 - B. Discovering who I am.
 - C. Male and Female Sexuality
- III. Applying Psychotherapy. Christianity and psychotherapy both concerned with the well-being of the person.
 - A. Exploring the basic issues in the tensions of Christianity and Psychotherapy.
 - B. Resolving these tensions.
 - C. Psychotherapy as a healing art.
 - D. Problems between fact and faith
 - E. Relationship of psychotherapy with ethics, metaphysics and religion.
 - F. Identifying and measuring neurotic pattern and its effect on human life.
- IV. Establishing rapport with the patient.
 - A. Study of Respect for Persons
 - B. The Interpersonal relation between therapist and patient
 - C. Need for valid self-knowledge to offer genuine psychological concern.

V. Counseling. Familiarity with case studies, techniques for dealing with specific situations.

A. The Homosexual

B. The Family of Homosexuals

C. Significant times: death, illness, marriage, unions, coming-out, etc.

D. Groups (A.T., Crisis Intervention, etc.)

E. Informal Occasions.



CHURCH ADMINISTRATION

The goal of these studies is to help church leaders:

1. Recognize and act upon the need for personal spiritual growth
2. Understand the need for and methods of organization
3. Discover some of the methods of organizational work

I. FOSTERING SPIRITUAL DEVELOPMENT

- A. Recognition of Spiritual Gifts
 1. For personal maturation
 2. For maturation of others
- B. Personal Spiritual Maturation
 1. Study and preparation time
 2. Devotional time

II. SELECTING, TRAINING AND MOTIVATING OTHERS FOR SERVICE

- A. Objectives
- B. Qualifications
- C. Preservice training
- D. Inservice training

III. DEALING WITH CONFLICTS

- A. Dynamics of Groups
- B. Types of Conflicts (interpersonal, intrapersonal, group)
- C. Techniques for Conflicts
 1. Group and personal counseling
 2. Mediation

IV. BUILDING CHURCH ORGANIZATION

- A. U.F.M.C.C. Bylaws
- B. The Church and the Community
 1. Church Objectives
 2. Community Needs
- C. Organizational Structures
 1. Authority and Influence
 2. Team Centered Ministries
- D. Planning
 1. Long range Planning
 2. Budgeting and Accounting
 3. Using Church Facilities

COMMUNICATION SKILLS

In process

The goal of these studies is to help students:

1. Gain skill in communicating
2. Learn the basic formats for the various reports they will make in the course of study

I. LISTENING SKILLS

- A. Listening to gain information
- B. Listening to instructions
- C. Listening in order to understand questions and provide answers
- D. Listening for accuracy
- E. Listening critically

II. SPEAKING SKILLS

- A. Class discussion
- B. Formal meetings
- C. Committee reports
- D. Announcements
- E. Speech-making

III. ORAL READING SKILLS

IV. WRITING SKILLS

- A. Mechanics of the English language
 1. Correct usage
 2. Punctuation, etc.
 3. Sentence variety and construction
 4. Paragraph construction
- B. Types of Writing
 1. Letters
 2. Fiction
 3. Summaries and reports
 4. Research projects

V. RELATED MATERIAL

- A. Research Aids
- B. Manuscript form

C H U R C H M U S I C

The goal of these studies is to help students:

1. Gain new understandings of the relationship of music to the human spirit in general and the Church in particular
2. Become familiar with many of the great, standard hymns
3. Learn some of the many legitimate uses of music in the Church

I. MUSIC OF THE CHURCH

- A. Music, universal expression of the spirit
- B. History and relationship to the Church
- C. Sacred/secular music
- D. Contemporary musical expression

II. HYMNOLOGY

- A. Outstanding hymns from various times
- B. Creative use and singing of hymns
- C. Leading hymn singing

III. MUSIC IN WORSHIP

- A. Hymns
- B. Anthems
- C. Responses, etc.

IV. MUSIC IN OTHER ELEMENTS OF THE CHURCH PROGRAM

- A. Inspiration
- B. Education
- C. Fellowship

I N T R O D U C T I O N

The goal of the Introduction is to establish a foundation for the course of study by helping students:

1. Increase skills in communicating
2. Learn important terms and resources which will be used in the program
3. Deal realistically with the Biblical references to homosexuality

I. Language and Communication

- A. Methods of Communicating
- B. Communication Exercises

II. Communications Skills

- A. Listening
- B. Speaking
- C. Reading
- D. Writing

III. Biblical and Theological Lexicon

- A. list, with definitions, of important Biblical and theological terms which will be used in the course of study
- B. Discussion of the terms and establishment of the specific usages

IV. Resources

- A. A guide to the types of resources which will be helpful to students
- B. A list of some specific resources students will find helpful

V. Homosexuality and the Bible

- A study of the Biblical references to homosexuality

VI. The Course of Study

- A. Outline and purposes of the course of study
- B. Methods of course study
 1. Student/teacher involvement in teaching/learning
 2. Assisting other students as part of the course requirements
- C. Grades
- D. Levels of study

Rec/117

PHASED
UNIVERSITY
8-1-75

CHRISTIAN EDUCATION COMMITTEE
UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES

GENERAL CONFERENCE

1974

Submitted by: Rev. C. Shawn Farrell, Chairperson



The church has no option to its teaching ministry. The church may choose who will teach, what will be taught to whom, and where and when; it does not choose whether or not it will educate. In the very nature of its being and its mission, the church is called to engage in education. There is nothing new about this. Education in the church has a rich and historic heritage. Before there were synagogue schools or a temple, the Hebrew father taught the faith to his sons, and they taught it to their sons. The family was the first school of religion, the parents the first teachers.

Jesus was taught about the faith. Education was a central part of his boyhood experience, and it was a religious education. In his own ministry he was always teaching. Jesus was concerned that the people become deeply involved with the meanings of the faith. Often he referred to the Scriptures which his hearers knew from memory, and he engaged his hearers in a discovery of the true meaning of those Scriptures. Profound truth became plain, clear, simple, understandable, as Jesus taught through the use of parables and illustrations taken from the common walks of daily life.

We say the church must educate. WHY? We teach because there is a faith to be developed. We teach because there are people in need of a growing faith. The church is never closer to fulfilling its mission than when its teaching ministry engages a person in the discovery of the relevance and the meaning and the power of the Christian gospel HERE AND NOW!! Consider some of the foundations of our faith that need to be explored and appropriated, such as the nature of God, humanity, salvation, the mission of the church, our stewardship of our resources, our relationship to other people. TO ALL OF THESE AND SCORES OF RELATED MATTERS, THE GOSPEL SPEAKS WITH CLARITY AND RELEVANCE!!!

Some basic issues need to be faced as we consider an educational program for our churches.

1. What is Christian Education?
2. What Biblical imperatives exist for teaching in the church?
(Matt.28:19-20, Acts 5:42, Coll.3:16, 1 Tim.4:11, Heb.5:12)
3. What can the Fellowship accomplish through a planned teaching ministry?
4. What is involved in the nurturing function of the Christian community, and how does it necessarily apply to our particular area of concentrated outreach?
5. What is the relationship of education and evangelism?
6. What structures are needed for carrying out an on-going Christian educational program?

Education is the foundation and backbone of every organization, religious or secular. Our entire lives are caught up in an unending educational process. From the moment we are born it begins, and until we die we continue the process in some form or another. We learn from impressions--from sight and sound, from smell and touch, from trial and error, from other people, from the world we live in--All these things are part of living.

We tell our people to live by the guides set forth within the Scriptures, we become frustrated, disappointed, and angry when they step outside the church and fail to carry the concepts of Christianity into their daily lives. I do not presume to judge these people---the blame--the moral responsibility is OURS. We have failed to fulfill the most basic commission set forth by our Lord, a commission which MUST weigh heavily upon this conference, for it was his message on the expansion of God's Kingdom on earth. (Matt. 28:19-20-Go ye therefore, and TEACH all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. TEACHING them to observe All things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.)

There are no exceptions in that statement--GO and TEACH-- that is the commission of the church--and we are NOT fulfilling that commission.

Which one of us would give a person a car without teaching them how to drive it? But isn't that what we are doing - what denominational churches have done for hundreds of years? We give our people the vehicle of Christianity, but we haven't TAUGHT THEM HOW TO USE IT!!!

St. Paul tells us to put on the WHOLE ARMOR of Jesus Christ. In olden times armor was worn to protect the physical body, BUT because of the weight of the armor - the knight had to be TRAINED - to be TAUGHT HOW to fight in it. OUR PEOPLE MUST BE TAUGHT HOW TO WEAR THE ARMOR OF THE GOSPEL AND HOW TO FIGHT IN IT!!!

Right now the entire Christian world is changing. Denominations are re-evaluating and re-examining what they've been doing for hundreds of years. More and more lay people are being brought into ACTIVE participation in worship - in total community involvement - we are in a period of NEW REFORMATION. Metropolitan Community Church can be a leader in this movement. We have crossed the denominational barriers. Our Commission on Faith, Fellowship, and Order is struggling for ways to move beyond the narrow vision of extreme dogma. As a Christian body we MUST NOW move forward in the TRUE commission of the church of Jesus Christ.

We must TEACH our people HOW to be Christians, ACTIVE participants in the Kingdom of God - NOT just on Sunday - but in EVERY RELATIONSHIP AND EVERY SITUATION IN THEIR DAILY LIVES!!!! The light of the Gospel message must be brought into new focus and new understanding for the 20th century Christian. We will grow in strength if we TEACH our people how to be strong in the faith, and that education must begin NOW. Education in what the Scriptures say to each of us who claim Jesus Christ as Lord and Saviour - education in what our relationship is to God and to one another - education in what place the church MUST hold in the world today, education in community affairs. The Scriptures say we must be "New" persons in Jesus Christ - changed by the gospel message. We change as we GROW and LEARN more about who we are and what our relationship is with God and other people. THAT is what Christian Education is all about and that is our responsibility and commission as a Christian church. "Go ye therefore and TEACH" - I have failed - you have failed- let us no longer ignore that Biblical imperative - that Christ-given commission. THE TIME IS NOW!!

For the Christian there steps which we use as we grow and learn of the gospel and attempt to apply it in our daily lives. Often we are not even aware the steps are being used as it is the same basic process by which we accept and utilize any idea or concept.

A. LISTENING

Each person listens to the gospel in many different ways. It may be heard in a story, through a picture, by conversation or discussion, in music, by reading from the Bible or other writings. It may be experienced in persons who are forgiving, loving, accepting.

B. EXPLORING

Each person will explore the gospel in relationships while working with others; talking with them, asking questions; giving answers; seeing what others have done, including Christians in the past(our heritage); or by trying a new idea.

C. DISCOVERING

Each person will discover meaning and value by identifying and evaluating what is happening to himself/herself or to others. By asking "how come"? when a difference is seen or an idea works or fails to work. Persons discover meaning and value in the gospel when they are accepted as worthwhile individuals.

D. APPROPRIATING

As meaning is found and experienced, that meaning becomes important. When it is valued, that meaning is appropriated for the other things a person does. An important factor to remember is that the individual decides what to learn and when it will be learned. Each person comes to the time of acceptance and understanding in a different way.

E. ASSUMING

When something has meaning and learning takes place, then the individual will assume some personal and social responsibility for that learning in all relationships. The person acts upon the personal meaning and relevance of the gospel.

The message of the gospel is NOT that humanity was born to die, rather it is that humanity was born to LIVE in the light of God's great love and the redemption of Jesus Christ. Live to be the community of the "people of God", live utilizing the gifts which God has given us.

Christian Education must prepare our people for life, here and now, and for life eternal in Jesus Christ. To those persons in the ministry rest the prime responsibility for education, from the pulpit, at the altar, in classes and discussion to help the Christian of today more fully understand what it is he/she says they believe in, to grasp more fully the messages contained within the gospel for all people for all times. IT IS NOT ENOUGH TO TEACH THE BIBLE, WE MUST ALSO TEACH OUR PEOPLE HOW TO USE THAT KNOWLEDGE IN THE RELIGIOUS AND SOCIAL STRUCTURE OF THE WORLD TODAY!!!

for the first time since 1914, when it was 1.5 inches in the
ground and allowed to sink to 1.5 inches below the surface. The
ground was then 1.5 inches below the surface. The ground was then
1.5 inches below the surface. The ground was then 1.5 inches below
the surface. The ground was then 1.5 inches below the surface.

1. The ground was then 1.5 inches below the surface. The ground
was then 1.5 inches below the surface. The ground was then 1.5
inches below the surface. The ground was then 1.5 inches below
the surface. The ground was then 1.5 inches below the surface.

2. The ground was then 1.5 inches below the surface. The ground
was then 1.5 inches below the surface. The ground was then 1.5
inches below the surface. The ground was then 1.5 inches below
the surface. The ground was then 1.5 inches below the surface.

3. The ground was then 1.5 inches below the surface. The ground
was then 1.5 inches below the surface. The ground was then 1.5
inches below the surface. The ground was then 1.5 inches below
the surface. The ground was then 1.5 inches below the surface.

4. The ground was then 1.5 inches below the surface. The ground
was then 1.5 inches below the surface. The ground was then 1.5
inches below the surface. The ground was then 1.5 inches below
the surface. The ground was then 1.5 inches below the surface.

5. The ground was then 1.5 inches below the surface. The ground
was then 1.5 inches below the surface. The ground was then 1.5
inches below the surface. The ground was then 1.5 inches below
the surface. The ground was then 1.5 inches below the surface.

The ground was then 1.5 inches below the surface. The ground
was then 1.5 inches below the surface. The ground was then 1.5
inches below the surface. The ground was then 1.5 inches below
the surface. The ground was then 1.5 inches below the surface.

I.

Strongly urge that the Christian Education Committee become a standing Commission of the Universal Fellowship of Metropolitan Community Churches:

- a. Since Biblical times the church has sought new ways to educate its people. Out of that search has come change in the religious and sociological structure of our world. The major denominations are still involved in this struggle; we, as a young church must learn from their mistakes, and move out to take our place in the total mainstream of Christianity. It is impossible for us to do in two days or even one year what has constantly changed to meet the needs of humankind for the past two thousand years.

II.

Find the best qualified people to work in the educational programs;

- a. This would not necessarily confine the program to the ministry or those who hold college degrees. One must also have a real feeling for the teaching ministry of the church, and a calling to teach and share experience with others.
- b. Since the church must be a strong voice in the community, it essential that those involved in the teaching ministry acquaint themselves with community problems and activities in the local area. Application of the Christian concept in personal and community life is one of the prime purposes of any Christian Education program.

III.

Maintain constant communication with the Commission of Faith, Fellowship, and Order, and with the ~~Seminary~~ ^{Synagogue} Bible School

- a. We need to have freedom to grow at the local level, but all educational levels of the Fellowship must maintain a continuity and flow of shared ideas and concepts that are not in direct conflict with each other.

IV.

NOW IS THE TIME TO BEGIN:

- a. Membership classes are inadequate in most churches, in no way do we give our new members an incentive to continue learning. This is where education must start at the local church level.
 1. Commitment- two-way, responsibility-two-way.
 2. Stewardship--time, tithe, talent--all are part of this.
- b. Deacons and Exhorters Clsases
 1. Strongly urge a minimum standard be set up by the Fellowship as a ~~international~~ guideline. ~~Local churches may teach more, but they may not teach less.~~
- c. Maintain an on-going educational program at the local level involving Bible study, Sunday School for children, church structure, worship and its meaning, the church and its work in the total community, outreach and evangelism.
- d. Avail ourselves of the resource material and people in the community at large through seminars chosen out of areas of interest and concern to the local congregation.
- e. Strongly urge each District Conference to hold its own Christian Education workshop to better advise the Fellowship through the Christian Education Committee and the General Conference of the needs of their local congregations

Great Reformers

1. Luther - Germany
2. Zwingli - Switzerland
3. Calvin - Geneva
4. Jan Hus - Bohemia

Thomas Muentzer - Bohemia

Theocracy based on piety - Election
Conversion, new birth in the Spirit.

Regenerate supply a tone to the
community by example or by
constraint. - Peasants' War

Carlstadt - No music

No images

No sacraments

Erasmus - Imitation of Christ - Sermon on
the Mt.

Aversion to dogma - Needs
more simpl. than creeds

Spirit vs. flesh, Spirit vs. the letter

Luther - Vernacular

Development of Church -

I Age of Persecution - prior to Constantine
Church grew by witnessing

II Church in the Roman Empire - Byzantine

1. Alliance between church + state
2. Emperors quasi bishops / even popes
3. Worship in churches / Contemplation in monasteries pattern

III Church in West -

A. 5-11th Cent.

1. Church began to disseminate among barbarians up to + including Scandinavian + Slavic nations
2. Because of agrarian nature, church became large landholder, feudal lord.
3. Papacy became government by default
 1. Fed populace of Rome
 2. Ransomed prisoners
 3. Made treaties + invaders(Luther dates this 700⁺ first fall of the church)
4. Secular Clergy - Parish Priests + Bishops
 1. Healed into feudal system (Prince Bishops)
5. Monasticism
 1. Segregated communitiesReformation issued from these

B. 12th - 15th Cent. - Theocracy under Gregory IV
Reform movement - Peace & Truce of God

1. Not fight each other - Fight infidels
2. Celibacy ideas for clergy as well as monks ^(imposed by papacy)
3. Priesthood not hereditary
4. Church independent of lay control
(King could not control pope ^{and} for lands of church.)
5. Clergy alone could celebrate sacraments
 - a. Baptism conferred on every child born into community - putting everyone into church control.
 - b. Marriage became sacrament under ecclesiastical jurisdiction
 - c. Penance / confession
 - d. Mass -
 - e. Extreme Unction -
Priest became greater than emperor -
could have power emperor could not.
 - f. Ordination

6. Peak in 13th Cent. under Innocent III
 - a. Claimed to judge sin
 - b. Arbiter of Europe
 - c. Power from Gibraltar to Jerusalem,
Stockholm to Constantinople

7. Hierarchy ^{arose} under Thomas Aquinas ^{intellectual scheme}
Thought - human → divine Reason
Feudal Syst - peasant - lord - King
Ecclesiastical Hierarchy - ~~monk~~ - priest - ^{Bishop} - Pope.

8. Crash -

A. Holy Roman Empire shattered by papal manipulations

B. Rise of Nationalism in France

1. King forbade ~~shipment~~ ^{exportation} of gold from France to Rome.
2. Papacy went bankrupt in Rome; transferred to Avignon in France
3. French popes.
4. Need for money led John XXII to exploit means for extracting money from people + from local churches & abbeys.

a. Bishops 1st year income annate went to pope.

b. Checkers c bishops to create vacancies

c. Left appts. vacant - pope collected all income then. (reservation)

d. ^{Prospective} Bishops charged a fee for their expectation.

e. Indulgences

1. Crusades: Remission of penalties to soldiers

2. Remission of penalties to those

who contributed money to crusades
c. Indulgences then to those who contributed to good causes; hospitals, bridges, cathedrals, etc.

(Theory: Christ + saints had more merits than needed for their own salvation. Superfluous credits stored in treasury at disposal of popes - could be transferred to those whose sins were in arrears.)

3. Theories

1. Only those to whom pope had imposed penalties
2. Reduce term (or cancel) in Purgatory
3. Forgive sins.

Avignon

Popes made 3x as much money as King of France

Pope spent 63% for recovery of lost Italian estates.

England + Germany restless.

Pope returned to Italy. Cardinals refused to leave Avignon - "Elected another pope. (1378-1417 Schism)"

Celibacy → clerical concubinage
condoned by laity, torped by church.

C. 15th Century.

Individualism

1. Church + State not antecedent entities—
contractual associations
2. Marriage - contract
3. Trinity may be 3 separate gods.
4. Split between philosophy + theology
Theology rests on authority
Philosophy on reason
5. Rise of Renaissance City-States
 - a. Artists + scholars
 - b. Renaissance man - Homo universalis -
excelled in sports, art, literature,
exploration, war.
 - c. Rational control of life:
 1. ART - PERSPECTIVE
 2. Statecraft - Diplomacy
 3. Business - Bookkeeping / accounting
 4. War - strategy
 - d. Antique learning
 1. Cicero - Eclectic Stoicism
God, immortality, justice,
magnanimity
 2. Historical Criticism exposed
many fraudulent documents

on which church pretensions were based.

Renaissance Popes

1. Sixtus IV - Despot of Ital. city-state
(Built Sistine Chapel)
2. Alexander VI - Rake, unspeakable disgrace
refused celibacy.
3. Julius II - Chaste, imperious, general
who led his own troops in conquest
of Bologna.

Patron of Bramante
Raphael

Michaelangelo

Began construction of St. Peter's, Rome

4. Leo X - Medici
Indolent, elegant, spendthrift

Reformation Impetus -

1. Proliferation of sects in So. France, No. Ita
2. Mystical movements - Rhine & Netherlands
3. Heresy & Nationalism - Bohemia

Ind. Coming Expectation:

Reformation - Bridge between Medieval & Modern World

I Revival of Religion

A. Last upsurge of pietism of Middle Ages

1. Pre-occupied & worried to come
2. Viewed all life under aspect of eternity
3. Throbbled to Christian drama of redemption
4. Intolerant of dissent
5. Credulous of superstition
6. Addicted to demonology & witchcraft
7. Millenarian
8. Messianic

B. Split the Ecclesiastical Structure

1. No longer one faith & one baptism
2. No allegiance to church at Rome
3. Disintegrated medieval catholicism

C. Renewed Christianity uncorrupted Christianity of

1. Attempted to recover Church of 800 A.D.
(when temporal power of popes arose)
2. Attempted to restore Church to 1st.
Century Christianity.
3. Rise of Renewed Eschatology (Millenarianism)
Rome = Antichrist
4. Predestinarianism
Elect = moral $\therefore$ Immoral pope
not even a member!
5. Denial of efficacy of sacraments,
priestly dispensation

5. Transubstantiation disavowed
Wycliffe
Hus

6. Catholic contributors to spirit of reform
a. Friends of God - Rhine
b. Brethren of the Common Life - Holland
c. Jesuits + Counter-Reformation
Ximenes

7. Increasing claims for church:
1. Universal jurisdiction
2. Exploitation through Indulgences
3. Authority exalted

8. Reformation Beginnings
a. Proliferation of sects in So. France +
No. Italy
b. Mystical movements - Rhineland +
Netherlands
c. Heresy + Nationalism - Bohemia

CATHOLIC WORKER

~~477~~ E First St..(1 block east of Bowery)
Soup line 9:30-11a.m.: Limited sleeping:
Bed-time 10 p.m. : Men's clothes Tues at 1 p.m.
Women's clothes Wed. at 1 p.m.
254-1640 (Dorothy Days)

Everything for Everybody
406 W.13 st.

Meals 8-9a.m.,12-1 p.m., 5-6 p.m.
Free clothes. Free Books..
24 hour crisis phone
242-4700

Housing is not recommended for women

GRACE AND HOPE MISSION

3 ave. bet.. 13-14 st.
982-1230
Religious services 8-9 p.m. followed by meal 7
days a week
Serve women also

ISKON(KRISHNA SOCIETY)

439 Henry St. Brooklyn
596-9658
Food available but limited. Pot luck. Mon-Sat.
Meals available on Sunday

ST.FRANCIS BREAD LINE

135 W. 34 st.(bet.6-7 ave.)
736-8500
Sandwiches and coffee at 6:45 a.m.



WOMEN

ANTHONY RESIDENCE

119 E. 29 st. bet. Park and Lex.
683-0566

women over 30; also accepted are women with
SSI or SSI pending; no welfare; interviewed is req.

THE EVANGELIN

242-2400

As of 1/4/75 they are renovating and at the present
will not house.

PARKSIDE RESIDENCE

18 Gramercy Pk. So. (E 20)

677-6200

\$51.80-54.80 weekly
for working women and students

SHELTER

241 Church St.

344-5241

Emergency health care after 5p.m.; no lodging or food

SHELTER CARE FOR WOMEN

350 Lafayette St.

460-8172; 460-1176

must be a resident to receive food or shower.
Temporary home for women with problems.

TEN EYCK RESIDENCE

145 E 39st.

532-1800

35-60 ages

application and interview
for professional women

VOLUNTEERS OF AMERICA

340 W. 85st. bet. West end and Riverside Ave.

TR-3-2600

Women; between ages 18-35, businesswomen and students
Room and Board '2 meals- \$36.50-37.50 weekly

WEBSTER APT.

Institutional housing-cafeteria

419 W. 34 st.

594-3950

10-11:30a.m. Call manager for employed single women
\$40-50 weekly furnished single rooms-2 meals

MEN

St. Joe's HOUSE OF HOSPITALITY

36 E 1st/Street

254-1640

Must call before coming; over 18 years of age; no charge

BOWERY MISSION

227 Bowery

Meals at 7:15am, 12pm, 4:45 pm

Bed time at 10 pm

AA Counseling

674-3456

MECANLEYS'S MISSION

90 Lafayette St.

CA6-6214

an overnight shelter. Check in early in the day

no ~~CXXX~~ charge; lodging and meals provided

must be over 21 years of age.; have youth outreach program

Questions they will ask: are you on medication or drugs, are you
a diabetic or epileptic, do you speak English

HOLY NAME CENTER

18 Bleecker St. (1 block west of the Bowery)

CA6-5848

Food and clothing provided; have day care center; library
counseling

shower, shave, clean clothes and a meal ticket given-

MUNICIPAL LODGING HOUSE FOR MEN

8 East 3 st.

254-5730

Meals at 6:30-8:30, 11:30-1:30pm, 4:30-6:30 pm

Lodging and/or meal tickets

Check in window #1- first floor to the right.

Meals served three times a day

Must be over 21

BOOT HOUSE II

Bowery

677-0270

BOWERY

267 Bowery

Water St. Mission House

533-2760

MEN

Francis E. Cranflone Rooming House
357 Dean St.

Brooklyn

852-9570

For gay males; no transients

\$35 weekly for large room and refrigerator for one person

\$25 for room and no refrigerator for one person

Visitors are allowed

PUBLIC BATHS

133 Allen St. (½ block north of Delancy St.)

473-9728

Open Tues at 9:30am-5pm

Free. 50¢ for towel and soap

PORT AUTHORITY PUBLIC SHOWER

41 st. 98-9 ave

50¢ shower, soap, towel provided

6am-9pm

MEN ALCOHOLICS

MEN'S SOCIAL SERVICE CENTER

757-2311

Rehabilitation Center for alcoholics

No lodging or food

EX OFFENDERS

HOLY APOSTLE CENTER

300 Ninth ave. (28 st.)

691-8225

Meals and lodging for newly-released former prisoners- a half-way house

BOYS

Independence House

503 W 27 st.(Herb)

279-7442

Facilities: double rooms, single rooms

ages 17-21 ; 24 hour service

Given two weeks to find work; referred to part-time work
psychologically disturbed and/or handicapped not accepted

Maximum stay of 6 months.

charged;\$7 for food, \$3 residence weekly

½ paycheck goes into Bank account; once account reaches \$200,

charge is \$20 weekly

2 meals supplied

ST.MARKS EMERGENCY SHELTER

69 St.Marks Place

SP7-1234/ 674-9596

Boys 16-20

A place to live and eat

Guidance, vocational, educational counselors

10 beds in dorm

Money arrangement worked out

CONTACT

45 E 7 street9bet.1-2 ave.)

533-3570

Open 10 am-8 pm

Medical and Legal aid provided.

Housing program and employment info especially for runaways ages
12-24

Crisis 24 hour phone

368-4987

YOUTH(BOYS AND GIRLS)

DOOR

12 east 12 street(5 ave.)

Open 24 hours;

691-6161

Youths up to 24 years of age given legal, medical, housing info.

Also rap session and yoga classes; one night housing

Available ;counseling in sex, psych, education, social-gym,
recreation, woodwork, Carpentry

COVENANT HOUSE

6 shelters

40 W.12 St.(Bet.5-6 ave_

741-7580

Live-in; first come and immediacy of need for runaway kids;

girls 14-17, boys 14-18 ; Kids passing through city and those

funded by BCW

PROPOSAL FOR AN EXHORTER'S TRAINING PROGRAM

An exhorter, by definition in the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES By-laws is a person of suitable spiritual qualities and education who wishes to explore for a year (or more) a call to the professional ministry in Metropolitan Community Churches. Conceivably, an Exhortership could be as short a period as ~~one year~~ ^{6 months} or as long as five years, according to the Fellowship By-laws. However, the first year would be the fundamental testing period, and the probable period spent in the person's home church.

This paper proposes a training program for that very important first year, ^{probably} to be followed by a change of church and an apprenticeship program for a second year with another church and the involvement of various ministers from the home district ^{& Samaritan Bible School} in the training of all the exhorters in any given district. The first year program, however, will not only serve as an introduction to the ministry for the exhorter, it will also provide a simple and easy to manage Christian Education program for the church, which can then be enlarged upon the following year, with the second-year exhorters ⁵ ~~(brought in from another church)~~ leading some of the classes.

In this way, it follows a kind of internship-residency program, with electives to be served in other churches, very similar to the medical model of training interns and residents for medicine. It also allows exhorters who decide that they are not cut out for the professional ministry to "get off" at any point in the program.

^{either as 3}
The first year of the program would have 1½ classroom hours a week, plus involvement in the church's on-going program, as well as a reading program and a series of papers to be written which will increase the exhorter's knowledge

in a number of areas of the church. These papers, if of sufficiently high quality, might also strengthen the Gay Christian section of In Unity. The exhorter would also be engaged in a private devotional program, and the regular worship of the church.

are appended to this paper.
An outline
A sample of the first year's classroom work, is ~~appended to this paper,~~
and bibliographic for the 1st and 2nd year
~~as well as~~ a listing of possible topics for papers. It is conceivable that *are appended to this paper.*
the papers might be read by various ministers in the district, papers being submitted to the minister with the greatest interest or knowledge in a particular area of the ministry. *OR to the Samaritan College instructor specializing in that field.*
For example, in the Northeastern District, Rev. Jay Deacon is the most knowledgeable in theology, Rev. Edward Hougen in Christian Ethics, Rev. Margaret Hougen in Old Testament, Rev. Gilbert Lincoln in Church Administration and Liturgics, Ms. Marge Ragona in Women's Studies, Rev. Dee Jackson in Prison Chaplaincy and Alcoholism, Rev. Michael Nordstrom in work in Death and Dying. This gives a fairly broadly-based faculty which the exhorter can be exposed to at District Conferences, Christian Education Conferences, Exhorter Seminars, and scheduled private meetings to discuss the written papers. It also would provide an exciting and stimulating group of instructors for the district. *Almost any district would be equally broad-based.*

A typical exhorter might enter the program at the very beginning, attend classes in the Old Testament taught in his/her home church, then be exposed to a weekend seminar on a particular Old Testament topic taught by Rev. Margaret Hougen to which all exhorters in the District would be invited. *possibly in conjunction with a Christian Ed. Conf.*
A paper in Old Testament might then be written and submitted by a given date to Rev. Hougen. She would read it, comment and grade it and return it to the student, who would then correct or research further to make up any deficiency and a grade would be submitted to the home pastor, *+ Samaritan Bible School.* ~~and/or~~ the church clerk. In lieu of this, the exhorter would be expected to take a course in Old Testament at a recognized Bible School or seminary and that grade would be appended to his/her record. That exhorter would be exempt from this part of the program, as would any exhorter

with a passing grade in Introduction to Old Testament at a recognized college, university, seminary, or Bible college. The exhorter would then progress to a classroom program in New Testament, and another week-end, in another city, would be provided for the exhorters taking that course. Another paper would be written and submitted to the pastor assigned to read those papers. An examination (take home) might be substituted for the paper -- but a minimum of four papers would be required in the year.

In this fashion, the exhorter would progress through all of the courses, Old Testament, New Testament, Church History, Doctrines, Church Administration, Christian Ethics, The Church and the Homosexual, and Homiletics and Worship. Exhorters' weekends and seminars would be scheduled to coincide with Christian Education weekends when possible (for example, the Christian Ethics Conference at Hartford which covered Authority in the Church, Ethics and Sexuality, and Ethics and Sexism would be considered the Exhorters' weekend in Christian Ethics and exhorters who had attended that weekend could be exempted from a second. Exhorters who had attended the Christian Education weekend on Luke would be exempt from a weekend seminar on New Testament (or Bible); those who had attended the weekend on Special Ministries would be exempt from a weekend on Christian Ethics; those who had attended the Forms and Structures Conference would be exempt from a weekend in Church Administration, as would those who had attended the District Conference dealing with giving.) In this way, exhorters who had attended District and Christian Education Conferences would receive credit for having done so, others would be encouraged to take advantage of the educational programs offered in the District. Additional weekends would be scheduled to deal with the private devotional life, homiletics, and counseling with these being held in various cities to make it possible for as many exhorters to attend the programs as possible.

This would also mean that an exhorter would have had the benefit of the

best possible people in the District teaching the most efficient way possible.

At the end of the first year, if the exhorter is not enrolled in a recognized seminary, that exhorter would then have the privilege of transferring to another church (as a matter of fact, for the second year it would be almost required that the exhorter not enrolled in a seminary be moved to another church).

The advantage of this would be to expose the exhorter to another minister's specialty, counseling, and support. The exhorter would have an opportunity to begin to minister to the congregation in its Christian Education program as a teacher, to preach on a more regular basis, to do some simple counseling, and accept responsibility for the church office on a regular basis -- answering the hotline, crisis calls, etc. He or she would also act as pulpit supply in the immediate area, relieving ministers of study groups and missions for vacation periods, etc. The second-year exhorter might also be used in study groups in formation or in special ministries (i.e. prison ministry, alcoholism work, counseling or worship in a nursing home setting, youth work, etc.). The second-year exhorter would be intimately involved in the training of first-year exhorters as instructor in their training program (taking one or more sessions over from the pastor), working with them on their own in readings seminars -- i.e. discussion periods where the books being read are discussed or presented as book reports, and so on.)

At the end of the first year, an exhorter who has had previous training and experience could apply for licensing. At the end of the second year, the exhorter having been moved to a second church, would be expected to apply for licensing. If licensing is refused, the exhorter would then move to a third church and for further exposure to the program of a still different church, and or would be expected to attend seminary, if the licensing board felt that that was what was indicated.

During the third year, the exhorter would be expected to work as either

an assistant pastor in a large church, a pastor's assistant in a functioning mission, or as worship coordinator of a study group. Failing licensing at this stage of the program, the exhorter would continue either in the same church or be moved to still another church, to continue and/or complete a fourth year. Any exhorter not licensed at the end of the fourth year or not enrolled in a recognized Bible School, college, seminary, or university would have to then arrange for further academic work in such a school or be denied a fifth year. The rationale here is that on-the-job training, such as was available through M.C.C. has not provided this exhorter with adequate training, and the only alternative would be a seminary, etc. Hopefully, the exhorter who had failed at the end of the second year would have been encouraged at that point to enter seminary or some other school in order to make up for deficiencies.

Any exhorter not in seminary would benefit from the exposure to a variety of ministers and programs available. ~~Hopefully,~~ the Bible and other courses which make up the first year required program might be taught from a variety of points of view, so that exhorters exposed for a second and third year would receive different material each year (as would the church's members), but the progression would be similar. For example, if the appended program were taught the first year, a different progression through the Old Testament might be assayed the second year -- with emphasis on different books of the Bible -- for example Genesis, Judges, Kings, Isaiah and Jeremiah, Malachi, Hezekiah and Ruth/Esther, different Psalms, Proverbs, etc. being provided the second go-round. The same would apply for the New Testament books, changing possible to an emphasis on Matthew, different epistles of Paul, the Epistles of John and the Book of John, and Revelations from a different point of view. This would broaden the knowledge of the exhorter considerably. In the same way, Church History is broad enough that many other areas could be taught, or the material covered could be very different a second time around. Theology might be introduced at the second year level, with a program of required reading in the major theologians,

as well as further involvement in reading in Christian Ethics. Other books in church administration, other ways of looking at church authority, and the program of counseling in the church can be gone into at this level, as well. Certainly, the second year student would be required to read at a more intensive level and the books required of him/her would be more scholarly. He or she would be expected to "post-hole" more rather than skim over the surface of the material. A reading list for the presumed second-year student is also appended. The papers would again be expected of the student, as well as more intensive examinations (still take-homes), and the sermons written by this student would come under the scrutiny of the pastor to whom he/she was assigned.

For the third year student, the program would be still more intensive, with the person expected to be involved in a drop-in center or other community outreach program (which might give the church its first formal such program). This person would be expected to speak to groups about M.C.C., about gays and religion, about homosexuals and society. Her/his work might take them to a university where a campus ministry might be started, or into street work with runaway ^{gay} youth, street queens, hustlers, etc. This would extend M.C.C.'s work directly into the community and make the exhorter an extension of the pastor so that the foot and leg work of the church would be done effectively and efficiently.

Fourth-year exhorters should be capable of running an M.C.C. mission or study group with minimal supervision on the part of a pastor, and they would then be intimately involved in the training of first-year exhorters. By then these fourth year exhorters would be capable of leading the in-coming first-year group independently of a pastor (particularly for the Bible study), and in supervising the reading seminars. Fourth year exhorters would probably be taking courses at a seminary or Bible school and would be valuable to the church program. Fifth year exhorters (probably rare -- unless seminarians) would also

have much to contribute to the education of the first-year exhorters. The minister would have a functioning staff of a number of first year exhorters, probably only one at the second and third year, possibly none at the fourth or fifth year or possible one at either level. A certain amount of dropping-out is to be expected in the first year and certainly at the second, when the exhorter is given the choice of moving or being dropped from the program. This also means that study groups and missions will have a fairly steady supply of worship coordinators and interim pastors available to them.

For areas where seminaries are few and far between, it would provide excellent on-the-job training for the exhorters; and in areas where seminary education is overly-expensive it would cut down on the number of courses which the student would have to "purchase" at high rates. Other courses, such as Greek, counseling, and intensive work in any field could be taken at extension, a group could take advantage of a course offered through Samaritan or Moody, or a guest instructor might be brought in for a particular course, depending upon the needs and interest of the group.

